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FRIDAY, MAY 27th, 1960
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SIDRAH: BAMIDBAR
SHAVUOT: Wednesday and Thursday
Candle Lighting in Toronto 8:34

THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

TORONTO, ONTARIO, FRIDAY, MAY 27, 1960 — THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO — AUTHORIZED AS SECOND CLASS MAIL. POST OFFICE DEPT., OTTAWA — Price - 10c

Who Is Right? The Ukrainians And Petljura Page 2 And Page 4

POPE JOHN FOR "CLOSER RELATIONS" BETWEEN THE CATHOLICS AND JEWS

New Record For Our Community

Toronto United Jewish Appeal Total: Two Million Eight-Hundred Thousand

(By the CJN Staff Reporter)

A cheering audience of several hundred leaders of the Toronto Jewish community greeted the announcement by 1960 UJA Campaign Chairman, Alvin B. Rosenberg, Q.C., that the drive had broken all previous records, closing with a total of $2,803,000 pledged.

The announcement was made during the gala Victory Celebration Dinner at the Regency Towers Hotel last night (Thursday), crowning a brilliant campaign which saw the emergence in the community of many new potential leaders of the future.

Mr. Rosenberg told the audience that "this was not merely the celebration of the close of a great campaign . . . this was a dynamic expression of the feeling of Toronto Jews, this is a warm-up for an even bigger and better United Jewish Appeal Campaign in 1961."

Many Honoured

A grateful community honoured many leaders and workers in the 1960 UJA Campaign. Retiring Campaign Chairman, Alvin B. Rosenberg and Advance Gifts Chairman, John D. Fienberg, were both honoured by the Keren Hayesod for their efforts on behalf of the State of Israel. Each received a specially struck medal and a beautifully illuminated scroll.

Men of The Year

are Moe Emer, Albert J Latner and Samuel Zeldin. "Because team work was the keynote of their success," said Rosenberg, "all three have been named for the award. With a dynamic display of energy and determination they led the Construction Division in another record-breaking campaign."

Mrs. Samuel Z. Donnenfield, Chairman of the General Canvass of the Women's Division of the Drive, was named Woman of the Year.

Special Awards were also presented to Mrs. Carl C. Cole and Mrs. Max Tanenbaum, Co-chairmen of the Women's Division.

Awards of Merit Honour Many Workers

More than fifty outstanding workers in the 1960 UJA Campaign were recognized for their efforts in the drive. They are:

Morris Ackerman, Lou Ball, Irvin Berger. Victor Beube, Sidney Birken, Lloyd Bochner, Fred Bookman, Dr Allan Brown, Barry Caplan, Donald Carr, Hillis Cass, Jeffrey Cohen Mrs. Carl C. Cole, Mrs. Alfred C. Cowan, Fred Eisen, Stephen Eisen, Ralph Fisher, Jack Friedman, Ernest Goodman, Leslie Greenbaum, Alex Grossman, Louis Gula, Dr. Ralph Halbert, Dr. Lou J. Harris, Dr. Harry Jolley, Don Jubas, William Kagan, Albert Kelman, Joseph Kirzner, Murray Koffler Jack Ladowsky, Mrs. Albert J. Latner, Sol Lean, Al Litman, Louis Lokash, Max Nisker, Morris Offman, Bernard Persiko, Dr. Samuel Raxlen, David Satok, Harry Shier, J. Richard Shiff, Dr. Allan A. Small, Max Sniderman, Archie Sopman, Jack Starr, Samuel Sterling, Mrs. Max Tanenbaum, Louis H. Taube, Samuel Weber, Dr. Fred Weinberg, Harry Weiner, Morris Weinzweig, Ben Winbaum, Gordon Winthrope, Theodore Zubata.

An off-beat highlight of the evening was the world premiere of a new entertainment group featuring the combined talents of "choirmaster" Morley Pape, the keyboard capers of Mae Perlmutter, the accordion wizardy of Samuel Shopsowitz and the magic violin of Leon Weinstein.

Heads Associated Schools Drive

MORRY WINGOLD

Monster Eichmann Behind Israeli Prison Bars; Denies He Is Guilty

SPECIAL WIRE TO THE CANADIAN JEWISH NEWS

By Avinoam Saphir

Jerusalem, Thursday. - Adolph Eichmann, Jewry's living enemy Number One, was declared a prisoner of Israel on Monday. Today, three days later, the people here are still as startled by the news as they were when they learnt it first from prime minister Ben-Gurion, Monday afternoon.

In the streets, in the factories, in the cafe's, wherever people meet, one topic is discussed: the capture of monster Eichmann.

Adolph Eichmann, behind prison bars, is the man officially accused of authoring Hitler's devilish plan to liquidate European Jewry. He is a 54-year old Nazi S.S. colonel.

The Nazi-official is in an undisclosed Israeli jail.

ABDUCTED FROM HOME

Meantime, the following developments have become known:

- **Eichmann was not captured in Israel. He was abducted by Israeli security agents from his home in an undisclosed country.**
- **The authorities refuse to divulge the name of the country. Speculation centers around Kuiwat — on the Arab peninsula — and South America.**

SPECULATION: BROUGHT FROM SOUTH AMERICA

- **It is suspected here that a foreign country, or several, is deeply involved in the case, if only in permitting Israeli agents to work freely in their search for people they consider their enemies.**
- **Speculation in the Israeli press is narrowing to South America.**

Evidence is being assembled in preparation for the trial of Eichmann. One highly placed legal authority suggested that the trial might not come until next year.

Premier David Ben-Gurion announced that Eichmann would stand trial for his life. The charges against him will cover his part in the extermination of European Jews by the Germans.

- **Yesterday Eichmann reportedly told the Judge in Jaffa that he would "prove his innocence".**

A former D.P. inmate, Touvia Freedman, from Drohobycz, Galicia is credited with helping trace Eichmann.

- **Reports from West-Germany indicate that Eichmann was abducted from a neighbouring Arab country by Israeli commando's.**

Honoured For Drive Leadership

ALVIN B. ROSENBERG

JOHN D. FIENBERG

SOVIET AMBASSADOR BACK IN ISRAEL

Tel Aviv (JCNS). The Soviet Ambassador Mr. Bodrov returned yesterday (Monday) from Moscow after seven weeks leave. He refused to comment on Mr. Khruschev's negative reply to Mr. Ben-Gurion for a meeting.

VATICAN IS NOW RECOGNIZING NEED FOR WORKING TOGETHER DESPITE DIFFERENCE OF BELIEF

B'NAI B'RITH GETS NEWS

Lake Kiamesha, N. Y., Thursday (CJN). A national Jewish leader declared here yesterday that Pope John is playing "an inspired role" in bringing about closer and friendlier relations between Catholics and Jews.

Warm tribute to the Pope's leadership in the achievement of "maturing" Catholic - Jewish understanding was paid by Benjamin R. Epstein, national director of the Anti-Defamation League of B'nai B'rith, in an address to the B'nai B'rith District Number 3 Convention at the Concord Hotel here. He gave an eye-witness account of a private audience given by the Pope last January to a B'nai B'rith delegation

The statement was warmly applauded by all delegates.

SEES UNDERSTANDING

Mr. Epstein said tthat "despite basic differences and the tragic past, Jews and Catholics — in behalf of the common good — are finding new areas of understanding."

He emphasized that the key to better understanding lies in recognition of "the common welfare — the common good."

"Jews and Catholics will continue to thave different attitudes and approaches to many problems. And they should have, if they are to hew to religious principle. There is always room—even need—in America for differences of religious conviction and opinion," Mr. Epstein said.

"Let's Discuss Disagreements"

"There may be more irritation and angry words," he added, "over specific issues. There may be misunderstandings too. But the basic ones — miscomprehensions of purpose and goal — will be fewer. For men have more in commong than they have to separate them. This becomes increasingly clear, to Jews and to Catholics. We see in our literature, our homes, that Catholics and Jews feel freer to discuss things about which they sharply disagree.

"In this dialogue, on this road to greater maturity, we are mutually helped by the words and deeds of John XXIII. In today's relations between Catholic and Jew, he is playing an inspired role."

Recalls Role in Past

Mr. Epstein listed some of these deeds and words. He noted that as "Papal Nuncio of Istanbul during the Nazi period, Pope John's friendship and deep interest in Israel has been the subject of much discussion there . . .

Opposes Bigotry

"Pope John's revision of two prayers — an unusual occurrence in the Catholic Church—evoked the warmest expression from Jewish leadership. His action in naming the first Negro cardinal from Africa, as well as cardinals from Hawaii and Japan, is further evidence of Pope John's desire to improve relations among people of different backgrounds.

"His statement to the B'nai B'rith delegation was not the only one about the anti-Semitic desecrations in January. Repeatedly the Vatican spoke out againstt bigotry; he appeals for brotherhood were echoed throughout the Catholic world by clergymen and lay leaders."

Javits For U.S. Vice-President?

WASHINGTON, (CJN). — Sen. Jacob K. Javits was seriously advanced this week as a top-notch Republican Vice-Presidential candidate.

This intriguing proposal came from Sen. John Sherman Cooper, Ky., who placed the New York Republican virtually on top of a list of Vice-Presidential prospects on these two counts: He could bring New York into the Republican column and he has "a liberal mind, an excellent judgment and a forceful character."

If Gov. Rockefeller persists in his refusal to accept second place on the ticket, Sen. Cooper said in an interview, Sen. Javits must become one of the foremost contenders. Sen. Cooper is actively discussing this prospect with Republican politicians.

In a speech before a state meeting of Young Republicans at High View, N. Y., Sen. Javits said he has urged Vice-President Nixon to adopt a "liberal Republican" viewpoint toward national issues. He called this view "Eastern Republicanism' in the title of his speech but called it "New York Republicanism' in his text. Mr. Javits has always been in the forefront of the liberal wing of his party.

3 SOVIET JEWS DECORATED FOR SHOOTING DOWN THE U-2

London (JCNS). Two Soviet Jewish officers and one sergeant have been decorated on Khruschev's personal orders for their part in the shooting down of the United States U--2 reconnaissance aircraft on May 1.

Altogether 21 Soviet Army officers, N.C.O.'s and men were awarded orders and medals for their feat in bringing the U—2 down from a height of 66,000 feet with a ground-to-air rocket over Sverdlovsk in the Urals.

Senior - Lieutenant Edward Emilievich Feldblum was one of four officers and men to be awarded the order of the "Red Star." Colonel Moisey Aizikovitch Kunevsky was another Jew who with four other officers, N.C.O.'s and men received the medal "For Valour."

There was also a Jew, Junior - Sergeant Valery Mendeleyevich Shuster, among nine servicemen who received the medal "For Distinguished Service."

The extremely high proportion of Jews in a single unit is striking. It is probably due to the fact that a specialised arm such as ground-to-air rockets requires officers and men with a good mathematical educational and natural aptitude for rapid caluclations.

Such men are none too easy to find even in the Soviet Union, despite the emphasis on technical and scientific education in schools and universities.

At the same time the presence of Jews in such a highly secret arm may signify the disappearance of the worst features of anti-Jewish discrimination practised in the Soviet Army in the last years of Stalins' rule.

CAMPAIGN OF TORONTO ASSOCIATED HEBREW SCHOOLS WILL COMMENCE THE NEXT WEEK

The Annual Campaign of the Associated Hebrew Schools commencing on June 1 will be headed by Mr. Morry Wingold, prominent communal leader. The campaign incorporates an appeal for capital funds needed to erect the planned extension to the main school on Bathurst Street, as well as current operating requirements for the Secular Department of the Day School.

To Raise $250,000

A total sum of $375,000 is required. Towards this need, the United Jewish Welfare Fund is making available a grant of $100,000.00 and the Day School parents are contributing $25,000. The current campaign is to raise the balance of $250,000.

Stresses Education

In accepting the chairmanship of the campaign, Mr. Wingold stated:

The foremost leaders of the Jewish people including the most distinguished figures in American and Canadian Jewry have in recent years repeatedly stressed the overall priority of Jewish education in the scheme of Jewish Communal living and planning. In my rerecent trip to Israel, I was also continually made aware of the tremendous importance which the Israeli leaders attached to strengthening Jewish educational agencies and the fostering of Hebrew Culture in the lands of the diaspora. It was pointed out to me that Jewish Education is not only a necessity for Jewish survival, but is the only means of maintaining the unity of the Jewish people.

(Continued On Page 5)

German Prisoners Of War Honour Jewish Capt.

Dusseldorf, (JCNS). Twenty-five former German prisoners of war of Camp 18 at Featherstone Park met their former Intelligence Officer, Captain Sulzbach here last Sunday. Captain Sulzbach is a Jewish emigrant from Germany who has lived in England for 23 years, and is now a member of the Cultural department of the West German Embassy in London.

This is the third time since the end of the war that Captain Sulzbach has been the guest of honour at a reunion of the former prisoners, whom for four years during the war and shortly after, he tried to make familiar with the British way of life.

During last Sunday's meeting, Captain Sulzbach was made honorary chairman of the Association of former orisoners of war which they have recently established. The Association, which announced its affiliation to the Anglo-German Association, has set itself the task of taking an active part in improving and maintaining friendly relations between the British and German peoples.

Agudah Rally In N.Y. Protests Against B. G.

New York, (CJN) — Strong approval of the Agudat Israel's attempt in the Knesset to "unseat" Premier Ben-Gurion for his "anti-Torah pronunciations" was voiced by the huge audience which jammed the grand-ballroom of the Riverside Plaza Hotel here, at the 38th Annual Dinner of Agudat Israel of America. The dinner, which was attended by leaders of American orthodoxy, enthusiastically applauded the speakers who in their addresses denounced Ben-Gurion for his new campaign to tear down the authenticity of the Torah and who called for support of Agudath Israel's program to "militantly defend Torah interests wihout compromise."

(Continued On Page 5)

SKULL OF WORLD'S EARLIEST KNOWN MAN DISCOVERED IN ISRAEL

Jersualem, (JCNS). Skull fragments of the world's earliest known man have been discovered in the Jordan Valley, near Afikim, together with animal remains and implement relics of the first pleistocene period, some half million years ago.

Two other sets of human remains of that period have been discovered—in Tanganyika and in Algeria, but Israel is the first country in which the remains of the three earliest-known-men—the two others being the Neanderthal and the Homo Sapiens — were discovered.

Sabbath Traffic Banned in Parts Of Jerusalem

Jerusalem (JCNS). Jerusalem Municipal Council voted the banning of Sabbath traffic in various quarters of Jerusalem inhabited mainly by orthodox people.

Only the Progressive councillor opposed the decision while the Achdut Avoda reluctantly supported the coalition recommendation.

BIG NEWS!

GROUCHO MARX Will Write Every Week In THE CANADIAN JEWISH NEWS

Beginning With The Next Issue

The Next Issue of **THE CANADIAN JEWISH NEWS,** Dated June 3, Will Appear Tuesday Because of Shavuot.

Our Readers Will Receive It For Yomtov.

SORRY!

The Canadian Jewish News will not publish any **announcements or news** received in our office later than the Friday **preceding** publication date.

Deadline for news and social items is **Friday noon.**

Deadline for advertising is **Monday 12.30 P.M.**
Sorry,

— We will not be in a position to accomodate our friends if material reaches us after the deadline.

Please co-operate.

Commentary

By M. J. Nurenberger

EICHMANN IN ISRAEL. — FANTASTIC BUT TRUE.— THE NIGHTMARE LIVES AGAIN.—A PUZZLE.

Of course, the story of the week is the arrest of the infamous Adolph Eichmann in Jerusalem. From the Jewish point of view, it is perhaps the most startling news since the establishment of the Jewish state.

* * * *

The fact that Eichmann is finally captured, that this beast is in a cage, is important. But more important: he was apprehended by **Jewish** police in the **Jewish** state.

Millions of Jews whom Eichmann sent to the crematoria and other extermination centres must have dreamed the dream of vengeance before their last march. I can visualize their phantasy in their delirium: There will be a Jewish state after this accursed war. **There** a Jewish authority will rise. **There** Eichmann and his henchmen will be found and brought to justice.

* * * *

However, a grave problem will face the men who will sit in judgment and weigh the guilt of Adolph Eichmann. No law book provides a penalty for an Eichmann: not the Talmud, nor the Roman law, nor the Napoleonic codex, not even the principles adopted at the Nuremberg Trials. For no such crime as Eichmann's has ever been recorded in human history. He is the essence of crime and bestiality. He symbolizes the ebb in degradation to which the Germans sank during World War II.

* * * *

The problem becomes more complex since Israel has no death penalty. Such a procedure would have simplified the matter. Eichmann could have been executed and the most sinister character in the nightmare of Europe would have been buried and partly forgotten. perhaps it is better that Israel has no death penalty. For, how can death redeem the crimes of Eichmann? This creature, in the uniform of a German colonel, had drawn the blueprint for every evil committed by the Nazis during World War II: he prepared "scientifically", in cold blood, the plans for Auschwitz and Maidanek, for what the Germans called cynically "the solution of the Jewish question."

Thus, what can be done with such an Eichmann? Of course, he can never expiate his crimes. But, can a devil be condemned?.

* * * *

Incidentally, the entire chapter of Eichmann's capture in Israel is, to me, an enigma wrapped up in a puzzle, as Churchill would say. How did he get to Israel? Was he that dumb to believe that his perfect Hebrew would save him from the hand of Israel's justice? Was he 'brought' to Israel forcibly? The news is vague about these very pertinent details.

* * * *

Are they important? Perhaps the most important feature in this situation is the historic fact that, for the first time Jews in a **Jewish** state will bring to justice a persecutor and murderer of our people in the Diaspora.

This fact, more than anything else that happened since 1948, symbolizes the redemption of Israel.

THE CANADIAN JEWISH NEWS

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The Ukrainians And The Jews

Some 800 Ukrainians picketed the offices of the Canadian Broadcasting Corporation in Montreal in protest against a television series on the French-language network, dealing with the trial of Shalom Schwartzbarth, a Jew who shot the Ukrainian leader Simon Petljura in France in 1926. Petljura was President of the short-lived Ukrainian Republic which he set up in fighting the new Bolshevik regime in Russia in 1917. During his rule, Ukrainian Jews suffered atrocious pogroms in which many thousands were annihilated. Schwartzbarth was tried on a murder charge in Paris in 1926 and acquitted when the court accepted the facts of the Petljura-directed pogroms as the motive for Petljura's death.

The television series on the trial was denounced by the Ukrainian pickets as "inaccurate" and as an "insult" to the 500,000 Ukrainians living in Canada. A delegation of the pickets was received by the Canadian Broadcasting Corporation's director of information, who promised to relay their grievances to the President of C. B. C. in Ottawa.

Also, last week Senator William Wall, a Manitoba Liberal of Ukrainian descent, has expressed "deep and sincere regret at very evident bias" of a show on the French network of the CBC, dealing with the trial of Shalom Schwartzbart.

Ukrainians in Montreal felt "that the film reviving this sad story was painfully distressing, offensive and repugnant." Mr. N. Harb, vice-president of the Ukrainian Canadian Committee said:

"The film was aimed at pitting Ukrainians against Jews."

What about the facts? None can deny that the Ukraine was the scene of some of the most atrocious pogroms against Jews. In fact the term "pogrom" stems from the Ukraine. And who can deny that Petljura was the "pogrom prime minister" of the Ukraine a generation before the Nazis came to power in Germany?

The liberals of Ukrainian descent here should evaluate the facts and condemn all glorification of mass murderers in their country of origin,—whether they are communist or anti-communist.

As early as 1648-9 the infamous "Chmielnicki Massacres" claimed many thousands of Jewish innocent defenceless victims, under the now officially recognized "national hero" of Soviet Ukraine, Hetman Bogdan Chmielnicki. In 1904, the Kishiniev pogroms begun a chain of massacres which ran throughout the two World Wars. Petljura, Denikin, Wrangel are some of the names that would make any Jew of Eastern Europe shudder. Kiew, Kamienitz-Podolsk and Proskurov are some of the places that went down in Jewish history with blood and tears.

But the Ukrainian inferno did not stop there. From Transdniestrian and Galician concentration camps, during World War II, people remember with terror their Ukrainian "guards" to whom the "Herrenvolk" has entrusted fate of the inmates. They have served their masters well, and later enlisted in the murderous "Nachtigal" unit in the Nazi Army, of ill fame havoc in Lvow (Lemberg.)

Even now, the lot of the remnants of the Jewish community in the Ukraine is perhaps the worst of in the entire USSR. "Ukraiynskaya Pravda" is always in the fore, in anti-Jewish outbursts. Mr. Nikita Krushchov himself needs no "introduction" as to his views and actions with regard to Jews.

These are the facts. They can neither be denied nor sidetracked by vague protests and "alibis." The present West German government, is making at least an effort to condemn what happened to the Jews under the Nazi rule. Some of the prominent Nazis are brought before the Courts and compensation, however inadequate and insufficient, is offered to survivors and to Jewish communities. At what time in history, and by what Ukrainian authority, has even such a flight expiatory effort been made, for all the murders committed during the last three centuries against Ukrainian Jews?

Dilemma

The dispute in the American Jewish Congress over the wisdom of engaging in activities concerned with Negro and other non-Jewish minority rights raises principles of more than purely American interest.

In the case of U.S.A. Jewry the majority of communal organisations have come round to the view that the protection and advancement of Jewish interests requires active defence of the legitimate interests of all other minorities, particularly the American Negro. For the fight against discrimination is indivisible even though certain Jewish communities, particularly in the South, may suffer embarrassment or inconvenience.

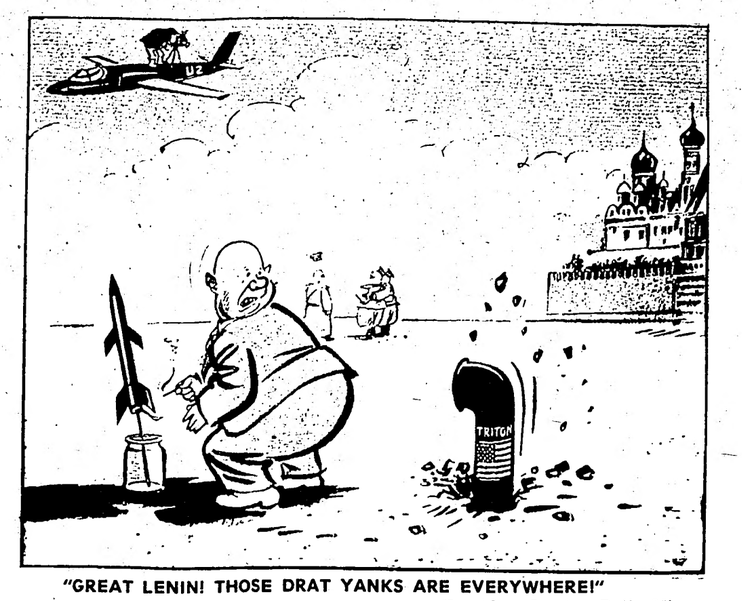
The American Jewish community has been able to play a significant role in the struggle for minority rights in general, thanks to its size, its respected position, wealth, and talent. In many other cases where Jewish communal bodies have intervened, or been enjoined to intervene, in extra-communal affairs, the situation has been far less clear-cut, and the community often finds itself on the horns of a genuine dilemma.

If it confines itself to what appears to be its own legitimate business, it lays itself open to accusations of ostrich-like behaviour and dereliction of moral duty; its quietism will lose it the support of socially minded Jewish youth, and it will be enjoined to look to prominent Christian cleric-politicians who have won wide publicity by their indefatigable marching and petitioning.

But whenever Jewish communal organisations seriously try to follow this advice, pitfalls become evident. Boundaries between communal interests and politics are so easily blurred that one thing invariably leads to another, and the community finds its name invoked in matters like cold-war military strategy, where national opinion as a whole is often sharply divided.

Involvement of this kind threatens not only to identify the community with one side or another in the political struggle, but also to split the whole community along the lines of the general ideological cleavage. Jews undoubtedly have a locus stand in matters concerning prejudice and discrimination, since these are both a threat to Jews and basically unethical. But it would be both unpractical and unethical to ignore the vital interests of local Jewish communities or to over-rate their potential political weight. Communal spokesman are morally bound to weigh the harm their utterances or actions might bring down on the heads of their members against the good which might be achieved by them; they have no right to ignore either the one or the other.

However we try to draw the lines between what is legitimate and what is ultra vires for communal organisations, there are bound to be substantial differences of opinion arising from differences in age and temperament, time and place, approach and values Each case must be an empirical exercise, but it is essential that we enter these unavoidable controversies with the same tolerance and toleration which we constantly demand ourselves. Otherwise we shall do more harm than good to ourselves and others.



"GREAT LENIN! THOSE DRAT YANKS ARE EVERYWHERE!"
Franklin—London Daily Mirror

The Distance Spills Itself

BY YOHEVED BAT-MIRIAM

The distance spills itself, growing blue and shining.
Silver sun-stripes like sickles are in the field.
Who is beguiling me, as if calling and answering
My heart that is longing like a bird of the wild?
Sadness such sadness without reason or substance,
Like mists of a river soaring aloft,
The doorpost of my house I will kiss and will leave
Like the beggar that entered and suddenly left.
I will meet someone, he will noe sense my approaching.
The beast of the field will scent me but slow.
The byways will tinkle like throat bells before me
And I with my spirit shall whispering go.
Oh let, let me walk by myself
To hear the "adoration", "Amen" to profess.
Of a sudden to whispering, "Oh blessed be your name"
My self scorched by holiness, secret adoration and grace.
Sadness, such sadness full distance is pouring
Reminding me of what is beyond the bounds.
Thus to cease being, I shall ask non-being
In self-indulgent atonement on the brink without bounds.

— Translated by Ruth Finer Mintz

TO TAKE CREDIT OR NOT...

BY MILTON ELLERIN

The swastika desecrations gave anti-Jewish propagandists a dilema. Most of them solved it their own way—by blaming the Jews.

"Christians should examine their consciences, search their hearts, and analyze the society that can produce incidents of this kind so soon after all the world learned the lessons of depravity practiced by the Nazis against Jews... Civic and community leaders everywhere have come forward to protest and to punish the perpetrators of the new anti-Semitism..."

These words from **The Pilot** official organ of the Archdiocese of Boston—were echoed by Christian publications and leaders of all denominations soon after the wave of anti-Semitic incidents and swastika desecrations broke out four months ago. Responsible leaders of scores of governments joined in condeming anti-Semitism; so too did millions of others throughout the world. The wave has since subsided but not ended.

Investigation by the Anti-Defamation League—and by many law enforcement agencies as well—concluded that the desecrations in the United States, while symptomatic of the disease of prejudice, were not the handiwork of any nationally or internationally organized movement. Instead, the incidents were largerly isolated and imitative, the works of cranks, bigots, and young hoodlums.

Professional bigots and anti-Jewish propagandists, here and throughout the world, couldn't accept this conclusion They had their own tortuous theories Generally, the wave of incidents caught them off guard, gave them more confusion than glee. They didn't know whether to take credit for having caused it (and perhaps face the wrath of the Christian community), condemn it as "a wrong tactic," blame it on Jews themselves, or simply ignore it. (A difficult tthing for an anti-Semite to do about the biggest development in his field since Hitler's death.)

So they said many things, ranging from outrageous exaggeration to outright lies.

Arab diplomats at UN headquarters in New York speculated hard about taking credit. They feared one thing: that the incidents would arouse world-wide sympathy for the Jews. So they decided tot be discreet about their claims until they had word from home.

It soon came. By January 5 —two weeks before the wave reached its peak—Al Akhbar, Cairo's largest daily, wondered out loud "why the signs of swastika had appeared in the countries in which they appeared and why did they move to New York so swiftly?"

The paper concluded that the quick spread of the incidents "calls for surprise and for suspicion. It makes one wonder whether this movement is fabricated or whether it has original roots."

By the time a synagogue in Israel had been desecrated, high-level Egyptian doubts about the cause of the epidemic were resolved. Al-Ahram—whose editor is an intimate of President Nasser—had the answer: it concluded that Israel was organizing the anti-Jewish movement to encourage immigration. Al-Ahram said: "Israel painted the Israeli synagogues with the swastika in order... to dispel the suspiciuos of many people who had begun to focus their attention on Israel in an effort to determine the truth behind the suspicious movement and the ambiguous riddle."

The Cairo press was faithfully echoing a Nasser-dictated line. On March 9, the United Arab Republic Embassy in Washington issued a press statement expressing its displeasure over the visit here of Israel's Prime Minister, David Ben-Gurion. The statement made the point:

"The Embassy of the United Arab Republic is less than persuaded that the recent demonstrations of so-called anti-Semitism were genuine and has reason to suggest that the purpose of the demonstration was to serve the objective of world Zionist movement and Israel ...to create in the minds of Jews outside of Israel fear for their security and their future, for the purpose of propelling them into a mass immigration to Israel."

Home-grown anti-Jewish propagandists found it difficult to dispose of the causes of vandalism so tidily.

Conde McGinley, editor and publisher of the hate sheet, **Common Sense**, wasn't at all sure where to place the blame. Not overlooking any possibilities, he told his readers that that is a "right way and a wrong way" to show hostility toward Jews.

"To deface synagogue doors with paint is a useless, foolish thing," **Common Sense** said. "It is the wrong way. In some localities it is just what the Jews want and it is not unlikely that they themselves have done this. They have done this before. Certain type Jews want and promote persecution..."

On the West Coast, old Gerald L. K. Smith was at first uncertain of his ground. At a gathering in Los Angeles on January 13, Smith deplored the desecrations and philosophized that if he were a Jew, he would be very apprehensive about the wave of anti-Semetisim. In typical fashion, he "revealed" some inside information: U.S. government officials were not concerned about stopping the desecrations because "they had had their bellies full of the Jews and don't care if it gets out of hand."

At a January 23 meeting, Smith said that none of his followers had any hand in the incidents and that he would be the last to encourage any acts against the Jews.

By the time the February edition of his **Cross and the Flag** went to press, Smith had come to the same conclusion as McGinley and the Arab propagandists: the Jews had done it themselves.

Smith's former disciple and current competitor in the hate publication trade, Frank Britton, told readers of his **American Nationalist** thatt while there was no doubt that the Communists were behind the worldwide wave, "the current Jewish hysteria over the so-called anti-Semetic incidents in Germany provides an excellent example of how agents and provocateurs utilize such methods to stir up sympathy and pity for Jews."

Still treading cautiously, Britton speculated that "perhaps Jews were involved" and then added a footnote: "In similar fashion provocateurs last year dynamited a synagogue in Atlanta, Ga., which was blamed on a non existent 'confederate underground.' Object was to stir up sympathy for Jews and to discredit white supremacists."

Time resolved Britton's doubts too. By February, he concluded that the desecrations were 'self-same tactics which international Jewry used 20 years ago to arouse the entire world into a Holy cruade against 'nazi' Germany."

New York City's "fuehrer" James Madole, writing in his National Renaissance Party Bulliten, had about the same line: the "recent fad of painting Nazi swastikas on Jewish synagogues" was a calculated attempt to "frighten wealthy Jewish industrialists into heavy contributtions for both the State of Israel and the Joint Defence Appeal, which serves the financial needs of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith."

Veteran Anti-Semitic pamphleteer and propagandist Joseph P. Kamp tried to prove that Jewish defence agencies were "writtingly or unwittingly responsible." In a widely distributed pamphlet, "The Bigots Behind the Swastika Spree," Kamp produced "a 39-page analysis" of the situation in the hope of inducing both Houses of Congress to conduct a Congressional investigation.

The Kamp pamphlet promised readers "a complete exposure of the vicious underground apparatus which initiated and promoted thte present worldwide wave was the net result of a Communist attemp to smear the Bonn Government, Kamp came to this incredible conclusion: "For the tragic truth is that a good part of this current campaign against the Jews, especially but not conclusively in the United States, results directly from anti- Semetic and pro-Nazi activities which were inspired, instigated, organized, promoted or otherwise encouraged, and in some cases directly financed by the ADL and other Jewish defence organizations."

The Elder Statesman of America's anti-Semetic corps, Merwin K. Hart, was content to recommend the Kamp pamphlet to his readers for enlightenment on the subject

"Stormtrooper" Lincoln Rockwell, "commander of the American Nazi Party, wraps up the package. Rockwell wanted no part of the Jewish plot thtecry. He wanted credit for himself. He wrote that his storm troopers and his anti-Semetic activities had inspired "exited Jew-haters all over the planet to express their suppressed feelings in the only way they could or know how—by smearing SWASTIKAS! With typical Jewish flexibility, the scoundrels immediately 'explained' this world anti-Jewish outburst as Communist inspired to keep the goy boobs from realizing not only their own strength, but the enormous uniting power back of the deadly anti-Jewish symbol, the SWASTIKA!"

"Make no mistake about it," Rockwell ranted, trying to stay out of jail and keep his glory at the same time. "We had NOTHING **directly** to do with any swastika smearing, and counselled our men to avoid it as the plague, but WE ARE THE CAUSE OF THE WORLD-WIDE OUTBURST OF ANTI-JEWISHNESS—exactly as we had planned..."

Sermon For The Week

Emblems Of Israel

THE CHILDREN OF ISRAEL SHALL PITCH BY THEIR FATHERS' HOUSES; EVERY MAN WITH HIS OWN STANDARD. (Numbers II, 2).

What was the purpose of these ensigns as distinctive emblems for each tribe? Were these standards with their varied colours and signs intend to relieve the monotony of the dreary arid desert? Some might think that this was all part of the training of Israel — the helots of Egypt who knew only drab existence were now being taught to appreciate the beauty of texture and colour. Others might think that nationhood was being interpreted in terms of military array and that the standards were the regimental colours that reflected efficiency in the art of warfare.

The Midrash Rabbah on this weeks Sidra declares, "The men of Israel were holy and great with their standards". It tells the legend that these standard attracted the nations from far and wide who came to voice their admiration not only for these ensigns but also for the alertness of Israel as a people of war. For to these nations the flags symbolized prowess in war. They then invited Israel to join a united nations' organisation which would rule by power and impose fear upon the world, and because of Israel's skill as a military unit they would be entitled to a large number of high ranked officers. The answer which Israel gave disabused the minds of the nations. "What greatness are you offering us?" replied the leaders of Israel. "Can there be a greater promise than that given to us by God when He said 'And thy camp shall be holy?' "

There were ensigns to remind Israel of "the signs of their fathers' houses", and that Israels' future and survival would be assured not by military achievement but by a way of life inspired by the ideal of holiness. This lesson is repeated every Sabbath when the Sepher Torah is carried by the Reader from the Almemar to the Ark, accompanied by the strains of a marching tune to which Psalm 29 is sung. The climax of the Psalm is in the proclamation of the words, "The Lord will give strength unto His people; the Lord will bless His people with peace!"

Strength is not in war but in peace — not in violence but in holiness. In the desert Israel when attacked by Amalek defended themselves and defeated the aggressor. Nations respected their courage in fighting for their lives and the right to live unmolested. Israel was taught, however, not to extol the virtues of war. They were a brave people but their ensigns spoke of peace and righteousness.

In our own modern times Israel has shown an indomitable will to defend themselves when they have been beset by foes on all sides. They have shown the world unparalleled examples of fortitude on the battlefield. The enemy refrains from attacking because he knows the potentialities of Israel's might.

Israel does not emulate other nations merely with parades of military weapons on the day of its anniversary celebration. Israel of old overcame Amalek but is ensigns stressed the lessons of holiness. Israel today has vindicated itself as a people of courage and not of cowardice. Surely Israel can afford to display ensigns that speak of our cultural and moral contribution to the civilization of the world. For not war but holiness is the emblem of an eternal people.

PAGES FROM CANADIAN JEWISH HISTORY

Abraham A. Heaps

Abraham Albert Heaps, who was CCF member of parliament for Winnipeg North, achieved something truly notable in Canadian Government. It was through his efforts in the House of Commons and his influence with the late Prime Ministers R.B Bennet and W. L. MacKenzie King, that he, more than any individual, was responsible for the passage of the Unemployment Insurance Act and the Old Age Pensions Bill.

One of the West's best known labor leaders, he was elected to Parliament in 1925 as an Independent Labor member and was re-elected in 1926 and again in 1930.

He became a member of the CCF in 1930 and represented Winnipeg North for the party until 1940.

Always active in Jewish circles, he intervened successfully with the Minister of Finance in 1933, to permit the bringing into Canada, of Palesinian oranges, duty free.

He served as a delegate of the Canadian Government to the 30th session of the general conference of the International Labor Organization in Geneva, in 1947, as a technical advisor.

Mr. Heaps died suddenly in Bournemouth, England, in 1954 and was buried in Leeds, where he was born, and from where he came to Canada in 1911.

He had two sons, Leo J. Heaps, of Montreal, and David Heaps, of New York and Paris.

200 Years Baal Shem

ON SHAVUOT THE JEWISH WORLD WILL OBSERVE HIS ANNIVERSARY

THE HASSIDIC MOVEMENT: ITS FOUNDER

BY ALEXANDER ALTMANN

Chassidism, an object of derision to the nineteenth-century Jew in the West and to the Maskil in the East, has become extremely popular in our own day. The Chassidic story or anecdote - mediated through a host of Chassidic anthologies in many languages - has conquered the pulpit and the Jewish speaker's rostrum. Whether Chassidism is properly understood and its message adequately conveyed is another matter. Perhaps a deeper appreciation of the essential concerns of Chassidism will gradually replace its present cheap popularity.

A sustained and highly impressive effort to show the relevance of Chassidism today has been by Martin Buber. Refashioning the legends about the Baal Shem Tov and his disciples and retelling the epigrammatic sayings woven into the stories in his own superb way, he made them speak to us with singular force. The Western world, both Jewish and non-Jewish, became acquainted with a religious movement which in its heyday has seemed to reach a degree of inner wholeness and concretisation of the holy in the daily life of man that illumined whatever it touched and shone as a precious light in the spiritual darkness of our age. Chassidism achieves, through Buber's interpretation, an undoubted relevance to modern man, and certainly to Buber himself. In the Epilogue to the German edition of his "Writings on the Dialogical Principle" (1954) he acknowledges his debt to Chassidism for the clarification of his thoughts on the central subject of his philosophy. Chassidism, he admits, first taught him the nature of authentic "Meeting," of the I-Thou relationship, and, as he puts it in his essay on "Chassidism and Modern Man" (1958), "the entry of the Holy into life as it is lived."

But the Chassidism which impresses us in Buber's writings is, it should be remembered, a Chassidism largely filtered through Buber's art. The picture presented is somewhat idealised and hardly reflects the full historical reality of the Chassidic Movement. Buber based his account of Chassidism almost exclusively on legendary material and failed to utilise the more down-to-earth sources of Chassidism life and doctrine. This is true even of his most faithful, and most moving, portrayal of the Chassidic milieu in his "For the Sake of Heaven", a book which, may be regarded as his masterpiece. A comparision of this work with such source material as the "Sefer Nifle'oth Ha-Yehudi" clearly shows that some essential features of the hero's character, as, for example, his high standing as a Talmudic scholar, are somewhat obliterated. Obviously, Buber's reading of Chassidism is highly personal.

The question of the relevance of Chassidism today thus becomes a little problematical as soon as we are confronted with the historical character of the movement. It has to be remembered that Chassidism represents the latest phase and culminating point of the Jewish mystical tradition, and that it is unintelligible without the background of Lurianic Cabbala; moreover, that it is steeped in the rabbinic heritage even where it opposes some of its valuations; and finally, that it is inseparable from its immediate historical antecedents (the Sabbatian preachers of repentance) and social stratum (the class of the underprivileged in a period of acute stress and communal disintegration). Chassidic teaching and its way of life derive their incentives and have their relevance in this complex frame of reference. The new message uttered by R. Israel Baal Shem Tov and his disciples cannot be divorced from this background. Every term or slogan is aimed at some precedent which it seeks either to elaborate or radically to transform. Devekut (contemplation) as the beginning of the spiritual path, and not as the far-off goal of the elect (as in earlier-Cabbala), is a revolutionary message only within a given tradition. Devekut being greater than the mere study of Torah; serving God in joy being greater than asceticism; self-annihilation (bittul ha-yesh) and utter humility being a condition of spiritual leadership; the inspired, charismatic leader (Rebbe: Zaddik) being superior to the learned Rav - all these fundamentals of Chassidism are relevant to living issues of the society and period of its rise and expansion. They sound hollow when divorced from their historical reality and considered in the abstract.

What, then, is the relevance of Chassidism today? My answer is that rather than offering a body of teaching for our acceptance, Chassidism holds out the promise of a renewal of Judaism from within. For it opens up an historical perspective in which Judaism reveals a plasticity and power of vision, a freshness and sense of the essential which must fill us with hope. It disproves the monopoly of an exclusively halachic and intellectualised type of Judaism, and clearly shows - as did earlier forms of Chassidism - that notwithstanding the indispensable function of Halacha as the backbone of historical Judaism, as the terra firma of Jewish life throughout the ages, the Jewish soul and Halacha itself, manifest their splendour only where Chasidut craves the personal experience of God. The Chassidism of the Baal Shem Tov thus makes visible to us the type of the Chassid as a perennial phenomenon in Judaism. And it shows it at a particularly significant point of Jewish and European history: when the modern Enlightenment was about to dawn and man's soul stood in danger of losing its anchorage in God.

It is no mere coincidence that Chassidism arose at the same time as the Methodist Movement in England (inspired largely by the Moravian Pietists) and the revivalist sect of the Clysts in Russia. The Chassidic leaders were not insensitive to the new and dangerous stirrings in the world of the mind. None of them was more acutely aware of them than R. Nahman of Braslav, the greatest theologian of Chassidism, whose stern emphasis on faith as against reason was but the refuge of a soul torn by inner conflict.

Within Judaism the period of the birth of Chassidism was particularly turbulent as a result of the spread of the Subbatian heresy. Heretics belong to the history of every live religion, and contribute to the vitality of religious faith. Sabbatianism produced a new religious sensitivity and prepared the ground for Chassidism. It is this peculiar atmosphere charged with tension which released a spate of sympathetic insight into the troubles of the soul and the way of salvation. Not to repress evil thoughts, but to elevate them to God (foreshadowing, in a way, the Freudian concept of sublimation); not to condemn the sinner, but to take him by the hand; not to insist on one way to salvation, but to discover the path suited to the individual "root of the soul", not to preach down to the masses, but first become united with one's flock by bonds of love and affection, and then try to raise them up to God; and to know that only he who is capable of withdrawal and solitude can be a true leader of men, such are some of the insights which the historic hour produced in the astonishingly creative first few generations of Chassidism, and which seem as relevant in our time as they were in those early days.

ONLY IN AMERICA

BY HARRY GOLDEN

A TEAR FOR OLD CARNEGIE HALL

Carnegie Hall has a new lease on life. Governor Nelson Rockefeller of New York has signed a bill giving friends of Carnegie Hall an opportunity to save the old pile on the corner of Seventh Avenue and Fifty-Seventh Street in Manhattan. The New York City fathers are olso acting to save it.

New York City has regained its sanity. What kind of a world's Fair do they think they are going to have in 1964 with just one concert hall in town. Brussels, which is a little provincial European town by comparison, has six concert halls, one erected just for the Fair.

Just on population figures alone, I can say with great assurance that New York can use two concert halls. And I will go further. I will bet that the acoustics in the Lincoln Center never match the acoustics of old Carnegie Hall. I remember when they built Radio City Music Hall and promised that here the Metropolitan Opera would eventually locate. They had sound engineers and acoustical experts, everything. But the super-numeraries kept tripping over the microphones so the Met said thank you all the same, the old opera house will do.

On top of everything else, Carnegie Hall is an historic landmark. The ghost of every great singer, composer, pianist and conductor inhabits Carnegie Hall. Every musical genius produced in the Western world in the last fifty years has performed there. Carnegie Hall is hallowed ground. Here Arturo Toscanini conducted Beethoven's Ninth Symphony. Nothing like it has ever been heard before. Here every Christmas time the Oratorical Society of New York presents Handel's Messiah exactly as he scored it. Here some of the greatest singers in our world made their debut at midnight concerts. Here Josef Hoffman celebrated his fiftieth anniversary as a concert pianist and received a note from President Franklin D. Roosevelt. "I was at your debut fifty years ago . . . My mother dressed me up and took me to Carnegie Hall . . . "

I do not understand why the citibens of New York will tolerate this desecration of their city. Even more I do not understand why the musicians are not up in arms. Indeen, where are Hurok, Bing, Bernstein, Heifetz, Horowitz, Rubinstein, Mitropoulos and Ormondy?

THE PROBLEM OF RETIREMENT

The glare of publicity that exposes wrongdoing in America is a pitiless thing. It has one weakness, however. While the newspapers and the Congressional committees are exposing payola and the rigged quiz, they are neglecting the largest issue of "retirement."

Now if I were a freshman Congressman or a junior senator or an editor looking to investigate a problem with a continuing interest for the public, I would concentrate on retirement.

Retirement is the one prospect everyone looks forward to. It is probably the one prospect on which people will take present action to insure a future good. All of us realize that retirement is no longer a luxury but a necessity. No man can expect to work until he dies, his life expectancy is too high, and will go even higher. It is an important worry: will you retire? Will you?

The Federal government has done its share by expanding Social Security benefits. But many experts feel now that the Social Security benefits will not produce money for the aged's needs. Some people will have to save toward their retirement, some will be retired with additional pensions from their place of employ, some will remain dependent upon sons or daughters, and a surprising large number will simply be caught short.

Everyone doesn't get a pension, and everyone who expects one may not get it. The people who retire on pensions are the professional men, the highly unionized worker, and the Civil Service employee. Teachers, ballplayers and detectives are pretty sure of their pensions.

But the stenographer or the typist or the copywriter or the nurse may not. In many instances retirement pensions are not a guaranteed benefit, but a contingent benefit. A man can work for a firm which promises to retire him after 25 years. But if the firm changes hands or goes out of business, the fellow is left with 18 years of hopes. Or, as happens in more and more cases, people reach 65 and are automatically retired with skimpy pensions even though they are only one or two years away from the mandatory 25 years of service.

We are going to be a nation of old people. More and more old people will be in want: their retirement benefits will not take care of property taxes and their basic needs and they will be in want.

The Hebrew took care of retirement by making support of the aged part of their legal code. How will we? If you're 20 years old, I suspect, you're not interested. But if you're 55, I'll bet you are.

RICH AND POOR TELEVISION

Television is our national institution, our casual but ubiquitous pastime. While crowds no longer congregate on the sidewalk to watch the set tuned on in the television sales shop, the sets in the homes are tuned in with increasing frequency and, to crib a phrase, anything that affects television affects the headlines.

Television is our electronic mirror. We see our values, aspirations, and faults in it. We see these grossly but "Father Knows Best", "Gunsmoke" and "Peter Gunn" constitute the image of midcentury America. An objective report on the ineffectuality of Father, the passivity of Peter Gunn and what Matt Dillon thinks the law would make instructive reading.

What is more interesting, however, is to look at television as a status symbol, to crib another phrase. Television is like a child — it's so much a part of the home, except that you don't have to educate a television set. But when a child is sick, you have to call a doctor and when the TV set is on the blink you have to call a repairman. No one can let the set remain inoperative.

But television doesn't make us democratic in the way parenthood makes us democratic — rich and poor share the joys and sorrows of parenthood, and rich and poor agitate for better schools, and rich and poor belong to the PTA. While both rich and poor watch "Have Gun, Will Travel" they don't watch it in the same way.

It has come to my attention that an aluminum company making antennas has just split its stock so successful was it this past year. But this outfit doesn't hold any special patents, nor do they make any special sort of antenna. In fact, they make fake antennae, but it's a beautiful fake. It looks as though it would guide a B-29 into port. It is a very inexpensive purchase and it is for people who would like other people to think they have a giant antenna and are happier watching television because of it.

As for the purchase of the big set, far more are bought by people who live in a one-room shanty than by people who live in a rambling mansion. Possibly the reason for this is that the well-to-do are so busy buying Swedish furniture and all the kitchen gadgets that they don't have room for the big set. The poor, who have only a kerosene heater in their shack, can alone accomodate the big set.

But it is also true that the poor are more susceptible to the big sales talk, or what is euphemistically called "the hard sell." A salesman who peddled the Encyclopedia Britannica door-to-door once told me that as soon as he entered a house and saw a mock fireplace, he knew he could sell the whole set, for cash, too. The well-to-do always told him that their kids could use the library.

Then, of course, there are the intellectuals, who are neither rich nor poor but precariously balanced between. They have their own attitudes about television. They don't buy the fake antennae because they don't want people to know they watch television. When the intellectuals are watching "Skin Diver" and the door bell rings, quick as a wink they take the set and hide it in the closet and say to their quests, "How nice of you to call. We were just reading."

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The Newly Discovered Polish "Anna Frank"

CHAPTER III

YOUNG DAVID'S DIARY

BY DAVID RUBINOWICZ

A thirteen-year old boy from Kielce who perished in Maidanek with his parents, recorded pages of history with extreme intelligence.

His Diary was recently discovered in Poland and is published for the first time on the continent by the Canadian Jewish News.

MAY 10

The Jewish police were told that there was still a shortage of 50 people. They at once started to hunt. I didn't go out this time, and thank God they didn't come to us. While I was standing on the door-step a stranger asked me if the Rubinowicz famil yleved theer. When I said "yes", he put his bicycle against the wall and went in. He at once took out a letter from dad and gave it to mum. When I asked him where he came from, he said that he was an oversee in charge of the Jews in Skarzysko. He brought letters for others as well. When the crowd went round, masses of people came in and wanted to ask him questions. He didn't stay long and went out to deliver the other letters. Ours wasn't a long one, but even those few words seemed enough. Dad only sent a hurried note that he was well, the work was not too hard, he could stand it, but he was very worried about us. He wrote that he was worried about me, that they may catch me and he said that I must hide well. He told us to send him something to drink and a few boiled dumplings in a bottle, a few letters, and if possible a pound of bread.

MAY 14

Mum met someone from the Council on the street and he gave her a parcel from dad which they forgot to give her yesterday. Dad sent dirty washing and the cousins sent theirs too. There was also three letters in the parcel. Dad wrote that he is upset that we are not writing to him abcut what we have sent and about other things. It seems that he didn't get our letter. He writes that I must hide because there will be more round-ups, he says that I must wear girl's clothes. He asks for a few zlotys, but he has no idea where he could get them from, and have enough money for our own expenses. He tells us what to sell and try and rescue him if at all possible. I had a good weap after reading this sad letter. Then when I had calmed down a bit I went to read my cousins' letters. They wrote much the same as dad and asked to be rescued. When I was reading these letters. I was thinking that here we were free (I would wish a dog such a freedom, but still we are better off here than dad there) and dad may be in want for a slice of bread. Oh, how awful all this is . . .

MAY 15

At four a. m. several lorries arrived and we thought that everybody was going to be deported now. I was so frightened that I got a tummy-ache and had to go out. Even before I managed to open the door properly I noticed a German standing on the other side of the street and he was staring at me. I didn't go out after all and left the door open. I was so frightened, and I was afraid that he might come inside; but he didn't stand there for long and soon went away.

MAY 20

We got a letter from dad, he wrote four full pages and bit. He wrote about everything in great detail. He wrote that by now he had been to see the doctor seven times and he didn't want to release him. Tomorrow 65 sick people will be going home and perhaps he will come too. Dad was asking, in case he doesn't come back tomorrow, to send him some bread, potatoes and something else. We waited impatiently for tomorrow.

MAY 29

We got a postcard from dad and another from my uncle from Kielce. Dad had nothing interesting to say, only that he is hoping to come home soon. Uncle also had nothing special to say.

When the Kielce Germans went away eight of the Bieliny ones stayed behind. One German was passing by a courtyard and he noticed a Jewish woman running away; he told her to stop at once, but she didn't obey him and went on running. As she didn't want to stop, he fired a shot at her and hit her with the first bullet, then he gave an order to bury her in the same place where all the others were who were shot before. Such a terrible end, to be shot for no reason. While she was lying there in the yard — and she left six children —they were not allowed to go near her, and when any of them started to cry he beat them.

MAY 31

Today an announcement was made that there will be a change-over of workers from Skarzysko and on June 4, 60 people were to report to the Council and they will get their cards there. Perhaps now God will grant that dad will return home. These 60 people will be going for only seven days.

JUNE 1

A wonderful day of rejoicing. We were expecting a letter from dad but it hadn't come, only a postcard from my cousin with greetings from dad and nothing more. We prepared a large parcel for dad because the Council people are going tomorrow to Skarzysko. We put in it a light jacket, underclothes, shoes ,a few potatoes, bread and other trifles. I was waiting impatiently for June 3 to come because we should then have a letter from dad, perhaps he has a chance of coming back. In the evening I went to our neighbour to make a pair of sandles for my little sister. While I was working on them, I suddenly heard a car and singing and I thought to myself that it must be the Jews returning from Skarzysko.

Irushed out quickly and they were really coming. I could see them from far waving their hands and caps and I saw also my dad waving. I left everything and ran behind the lorry and got there at the same time. I took dad's bundle from him and he got off. Then mum took the bundle from me and sent me to the police station to collect a parcel. When I got back home I couldn't even say hallo to dad because of all the joy. No one can imagine our joy, only those who went through it. . .

But nobody was expecting them today. Everything was like in a film, we went through so much in only one second . . Masses of people crowded into our flat and everybody wanted to hear something of the good news. Dad's hand was wounded and that's why they let him go . . . At first I was frightened because I thought that he was badly hurt. I find it very difficult to describe all that dad told us. I shall statrt from the beginning of his story. The first week was the worst and after that he got used to it, the work was not too bad but the discipline was terrible ,if someone didn't sing or march well enough he was whipped. The bugle was sounded at four o'clock in the morning and they had to work until five o'clock in the evening. For 13 hours they were not allowed even to sit down for a minute, and if someone did sit down, he was badly beaten up. Dad's stories went on and on endlessly, and we sat up until two o'clock in the morning but it is impossible to write down. Dad doesn't look too bad, he had food after all, as much as he needed.

In this rejoicing I forgot to write down something very important but also very terrible. In the morning two Jewish women went out of town to go to the village, it was a mother and her daughter. It was their bad luck that Germans were on their way from Budki to collect some potatoes from Bodzentyn and they met those two Jewish women. When they saw the Germans they started running away, but the Germans caught up with them and got them. They wanted to shoot them at once in the village, but the village head wouldn't have it and they took them outside and shot them by the forest. The Jewish police came at once to take them away and bury them in a cemetery. When the cart returned it was covered with blood.

At this point little David's Diary came to an end. Symbolic of the tragic days he so movingly recorded in his simple language is the final paragraph in describing the shooting by the Germans of a Jewish mother and her daughter who came to the village in search of food.

In addition to it being a true record of German crimes in Poland and the sufferings of the Jews seen and experienced by a 13-year-old child. David's Diary is also and will remain for ever a terrible indictment against the Nazis. And as if to seal this terrible record of barbarities, the last word in the Diary is "blood"—a reminder of the rivers of blood of more than a million Jewish children who perished in Poland at the hands of the Nazis.

What became of little David after he wrote this last sentence in the rough exercise book issued to him—when he was still a pupil in the school of the local Polish village which he loved so dearly? No one knows exactly. Some of his Christian former schoolmates, as well as a neighbour of his parents, have since written to say that on that day David and his whole family were deported to a death camp. It is known for certain that in the summer of 1942 the Jewish population of Bodzentyn, the village to which David and his parents had been removed by an earlier order of the German police, was rounded up and the whole population forced to march some twenty-five miles to a railway station at Suchevniow. From there they were dispatched by cattle trucks to Skarzysko and utlimately are believed to have been gassed at Maidanek.

(The End)

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Pettura Inter. affair Pres. CBC (2)

AN OPINION

BY H. MORDECAI

Is C.B.C. Unfair To Ukrainians?

Ukranian-Canadians do not like being reminded of the pogrom-ridden past of the Ukraine and are extremely sensitive on this score. The CBC can appreciate this point for this month it has landed right in the middle of the 40 year old Petlura controversy. Here's how it happened. The CBC's French language network in Quebec purchased a TV drama entitled "L'Affaire Schwartzbard" whose story is based on the assassination of Petlura in Paris by Sholom Schwartzbard in 1926. Since Schwartzbard was acquitted by a Parisian court, the French-written drama took the approach that Schwartzbard was a hero and the political assassination was justified by Petlura's atrocities against the Jews.

Ukranians in Montreal were not at all backward about demonstrating their resentment. Unlike Jewish groups who are so often concerned — some think, over-concerned — about "freedom of the arts" and 'freedom of speech" in cases like this, 200 Ukranians paraded in protest on city streets and picketed the CBC Dorchester Avenue studios. Senator William Wall — himself of Ukranian parentage — complained on the floor of the Senate of this "insult" to his compatriots. The Ukranians' grievance is that the only purpose such a drama could serve is to foster ill-will between Jews and Ukranians in this country.

The issue has been debated over and over again since 1920. Here are the two sides:

The Ukranians esteem Simon Petlura, who headed a short-lived Ukranian republic in the hectic days just after World War I, as a patriot and as a sincere Ukranian idealist, the only one who was able to hold together the fragments of the Ukranian nation from the attacks by Bolshevik, Imperial Czarist and Pole, alike He had no antisemitic prejudices, and even had a Jew in his cabinet, the late Arnold Margolin, who died in New York only a few years ago. He had full sympathy with Jewish aims, deplored the pogroms and issued orders against Jew-bating by his men. Besides — they say—Schwartzbard was a Bolshevik agent.

The case against Petlura is that, granting all these hypotheses, that Petlura was friendly to Jews personally, that he deplored the pogroms, etc.—the objective and inescapable fact remains that in 1920 more than 100,000 Jews were massacred in the Ukraine by Petlura's men. Whether the slaughters were "authorized" or not is somewhat irrelevant. Either Petlura's orders were found easy to ignore or Petlura himself, much as he found such bloodshed distasteful, found it useful for his political ends and did not pursue his prohibition of pogroms too strenuously or effectively. That Schwartzbard, the humble watchmaker, was a Communist agent, most Jews dismiss, especially since no evidence has ever linked the Kremlin with this crazed assassin whose family had been killed by pogromchiks.

The CBC made certain concessions to the Ukranian protests. Deletions were made in the film removing those portions not pertaining to the actual trial of Schwartzbard. The story was to run in four parts. This has been reduced to a series of three and "impartial experts" on the assassination were invited to discuss the question in the space originally scheduled for the fourth installment.

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Javits For U.S. Vice-President?

(Continued from Page 1)

Henry Cabot Lodge, the chief United States delegate to the United Nations and former Republican Senator from Massachusetts, would be a natural selection, Sen. Cooper said, if Sen. John F. Kennedy, Mass., fails to be nominated by the Democrats. If Sen. Kennedy does head the Democratic Presidential ticket, Sen. Cooper said in an interview, Mr. Lodge's prospects would be compromised by Sen. Kennedy's great vote-getting power in Massachusetts, and Sen. Javits would become the best hope of the Republicans. Sen. Kennedy is a Roman Catholic, Sen. Javits a Jew.

A chief function of any Vice-Presidential candidate is to capture the electoral votes of his own state.

Sen. Cooper also listed his colleague, Sen. Thruston B Morton, of Kentucky. Under Secretary of State Douglas Dillon, of New Jersey; Rep. Gerald Ford of Michigan and others among Republicans who should be rated high as Vice-Presidential prospects.

NOTES JAVITS' STRENGTH

"But if Gov. Rockefeller refuses to run," he said, "I think the Republican party must give its most serious consideration to Sen. Javits. He was the only Republican to win in New York State in 1954 and he has great popularity there and in the country."

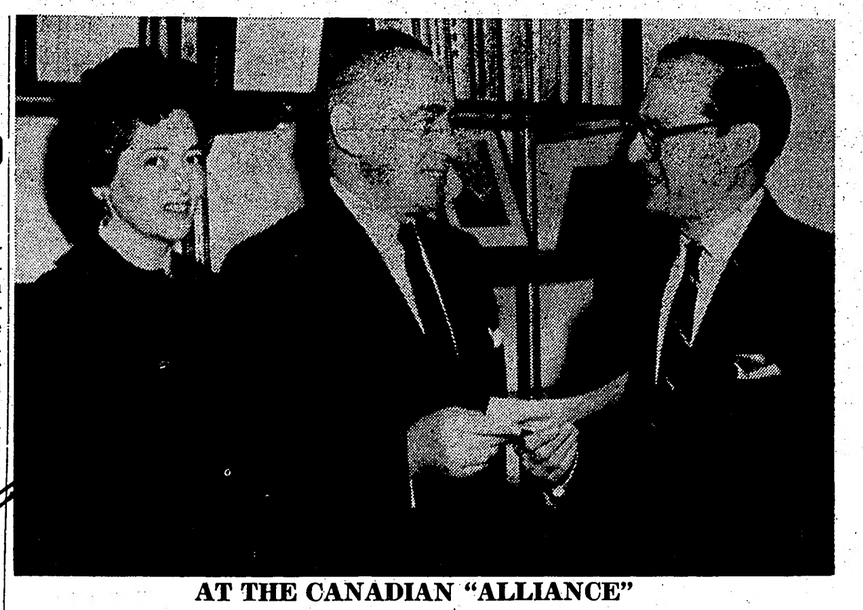
The record shows the following: Sen. Javits was elected to Congress from New York's 21st (upper West Side) District in 1946, capturing a traditionally Democratic seat with less than a majority. He had two opponents.

In 1948, he won from Paul O'Dwyer, brother of Mayor William O'Dwyer, by 2,400 votes. In 1950 and 1952 he won in a landslide.

In 1954, he beat Franklin D. Roosevelt jr., for State Attorney General while Averell Harriman was elected governor and Democrats capture all other State offices.

While Mr. Javits was winning by 50,000, his old House district reverted to the Democrats and Sen. Irving M. Ives lost to Mr. Harriman by 11,000. In 1956, Mr. Javits was nominated for the Senate after a bitter battle with Republican conservatives and beat Mayor Wagner by 458,000 votes.

Sen. Cooper cited this record to support his view that Sen. Javits would bring New York into the Republican column.



AT THE CANADIAN "ALLIANCE"

Mr. Sam Levy National vice president of the Canadian friends of the Alliance Israelite Universelle and Mrs. Levy present a cheque of $1,000.00 to Mr. Saadia Cherniak in New York at the offices of the American friends of the alliance for transfer to the head office in Paris.

This represents an initial contribution by the Canadian friends from the proceeds of their membership dues and scholarships. The alliance also receives an annual allocation from the Canadian Jewish Congress.

The National President of the Canadian friends of the Alliance is Mr. Justice Harry Batshaw.

Hammarskjoeld On Suez Issue Talks

London, May 17, 1960 (JCNS). Mr. Dag Hammarskjoeld, the United Nations Secretary General, and the British Foreign Office appear to be of one mind on the Suez Canal issue that it is so deadlocked that for the present nothing can be done about it. This has emerged from the meeting which Mr. Hammarskjoeld had with Sir Roger Stevens, Deputy Under-Secretary at the Foreign Office for Middle Eastern affairs.

According to official sources, Mr. Hammarskjoeld and Sir Roger Stevens exchanged views on every aspect of the situation in the Middle East. Undoubtedly, the question of the Suez Canal and the aftermath of the picketing of the "Cleopatra" figured largely in their survey.

In British political circles there is a strong feeling that the picketing of the "Cleopatra" resulted in retrogression all round. It has put a damper on any further negotiations which Mr. Hammarskjoeld might otherwise have made. Its only immediate visible results has been to revive Colonel Nasser's previously waning prestige in the Arab world. He is presented as having had a tussle with the United States and to have emerged the victor. The effect of that has already been seen to some extent. He has for instance mended some of his fences with Iraq, now returning to the Arab League from which it had actively withdrawn, and is turning his attention again to Jordan, where of late the siutation had been much more stable. The prospects are not very pleasing for those concerned for the maintenance of tranquility in the Middle East, and contains potential dangers for Israel since, especially with the new East West tensions, the State Department will be urgently concerned to mend its breaches with the United Arab Republic.

The Israeli Ambassador, Mr. Arthur Lourie, also met Sir Roger Stevens, last Friday but his talk was quite unconnected with Mr. Hammerskjoeld's visit here.

A CJN EXCLUSIVE

PERSONALITIES IN THE MIDDLE EAST

Can Jewish & Arab Statesmen Meet?

By Lord Birdwood

The late Lord Keynes held that all economic systems are finally subject to the virtues and failures of the men who have to use them. As a student of international affairs I have often wondered if the principle is true where the relations of nations, one with another, are concerned.

Within this context it is extremely interesting to take a look at Arab-Israeli relations and attempt to find out to what extent we could expect harmony one day to come out of discord. We need to consider the personalities of the men on either side. What are the possibilities of leaders ever meeting each other, and if they meet are they the kind of men who might agree?

Let me start with some purely personal impressions. I know of only two forums in the world where Jewish and Arab political leaders meet. The first is the annual meeting of the Inter-Parliamentary Union, and the second is the Annual Assembly at the United Nations from September until Christmas.

At last year's I. P. U. meeting in Warsaw the United Arab Republic were not present; which left the main responsibility for voicing Arab views with Mr. Emile Bustani— and what a voice!

I have known Mr. Bustani for several years as the most generous of friends. I have great respect for his shrewd conduct of business in the ancient tradition of his people, his dynamic and irrepressible energy. Yet while he obviously expounds his political view with passionate sincerity he has, as yet, hardly weighed up the psychological effect of his particular technique on an internatitonal audience.

Exactly the same criticism could be levelled against Mr. David Hacohen, who for several years has led the Israeli delegation. Again, he puts his ideas across with so forceful an advocacy that he only irritates his audience. Nor does he seem able to dilute his ferocity with occasional unpredictable and irrelevant diversions, which, in the case of Bustani, serve as entertainment value and are, therefore, not to be despised.

So far as the I. P. U. is concerned, I am afraid, Arab-Israeli relations could hardly expect to move in the direction of compromise or negotiation where two such positive personalities are involved.

In the case of I. P. U. there has been a tendency for Mr. Bustani to be accepted as a spokesman on behalf of the Arab world. At the U. N., where the circumstances demand a high standard of representation over a period of three months, the various Arab delegations develop their own techniques; and leaders, not always in agreement, are noticeably more individual and relaxed.

In the absence of Dr. Mahmoud Fawzi, Mr. Omar Loutfi the Permanent Representative at the U. N., speaks for the U. A. R. One has the impression that his leadership is tacitly recognized among the Arab delegations. It is certainly the more effective for his reasonable approach and the lighter touch with which he sets about establishing an Arab attitude at the U. N.

Nevertheless, that does not prevent the occasional domination of the Middle Eastern scene by a very different type of advocate, namely Mr. Ahmad Shukairy, the Permanent Representative for Saudi Arabia. Mr. Shukairy is a Palestinian; his English is impeccable, nor is his particular type of highly-coloured oratory to be despised. The fact that I personally found his methods more suited to Hyde Park Corner than to an International Assembly should not blur the truth that many of the public sitting in the gallery have come to enjoy his dramatic flourishes and accept his verbal torrent of argument as the last word.

Behind him must be an extremely efficient and expensive information machine; for he manages to flit from one committee to another with a formidable concentration of facts and figures and dates always at his disposal; ready to inject his particular contribution into any aspect of Middle East polemics which happens to be on the agenda.

Quite frankly I am unable to judge the impact of this type of performance. Was he a disaster or an asset from the point of view of his colleagues?

In complete contrast, the leader of the Israeli delegation, Mr. Arthur Lourie (now the Israeli Ambassador in London), won points through merely matching quantity and rheotoric with brevity and simplicity. With his quick instinct for humour he could lighten up a debate in a way which can always win approval at the United Nations.

A conclusion might be that so far as the U. N. is concerned there are men on both sides who, given a chance, could talk to each other, but the tragedy is not so much that political obstacles obstruct Jews and Arabs from talking, as the fact that no one from ouside has ever attempted to mediate. The Great Powers usually associated with such endeavour, the United States, Britain, and France, are, for obvious reasons, unsuitable, but there are other Powers who could tackle the job.

It is sad to think that within the U. N., which, after all, is the nearest we have got to an International Parliament, no single State or group of States has ever seriously attempted to call Arab and Jewish leaders together in discussion.

The future, therefore, is not auspicious. Arabs have often confessed to me that they are uneasy at the thought of sitting round the table with Israelis, for no other reason than that they fear the quick Jewish facility in argument, supported, as they believe, by the power of American Zionism in the background.

Be that as it may, the pursuit of the objective, namely to bring leadership on both sides together at some time in the future, must continue; bearing in mind always that success will only come at that psychological moment when the right man in Israel and the right man in the Arab world happen to coincide.

Plight Of Soviet Jews—Appeal To World Leaders

New York, (JCNS). Four leading Americans have called on world leaders to consider the plight of Soviet Jewry. In a statement issued here last Sunday and signed by Mrs. Eleanor Roosevelt, Judge William P. Douglas, Mr. Thurgood Marshall, counsel of the National Association for Advancement of Coloured People and Dr. Reinhold Niebuhr, of the Union Theological Seminary, the four American leaders said:

"At a time when the minds and hearts of men are bent towards serious efforts to enhance understanding among Nations we are moved as a matter of elementary conscience, and call the attention to an injustice which seriously disturbs the international atmosphere and which requires redress. We speak of the discrimination against the Jewish minority in the Soviet Union—he pattern of differential treatment to which the Soviet Jews are subjected as an ethic, cultural and religious group. Such discrimination stands in utter contradiction to the ideological background of the U. S. S. R., as well as to its constitutional and legal framework. No less is it offensive to all men of good will and of good conscience, concerned with the rights of minorities everywhere."

The statement pointed out that while Soviet Russia recognizes the Jews as a nationality they are the only group deprived of the same rights granted to others — such rights as schools, newspapers, publishing houses, theatres in own language, while religious Jews are hampered through closing of synagogues and official ban on Hebrew.

It then called the attention of the Soviet Press "systematic and organised campaign of incitement against Judaism as a religion and on the individual Jews as an anti-social element."

Non-Jewish Couple Learns Hebrew By Tape Recorder

Ellensburg, Wash, (CJN) — A non-Jewish couple here has conquered a time and space problem to learn Biblical Hebrew in a modern way.

Mr. and Mrs. W. A. Geiger wanted to study the Old Testament in its original language.

To find an instructor, Mr. Geiger, an alumnus of the University of Washington, travelled 200 miles to Seattle to talk it over with Rabbi Arthur A. Jacobovitz, B'nai B'rith Hillel director at the University. Rabbi Jacobovitz arranged to have an Israeli student, Samuel Roskin, who teaches Hebrew to Hillel students, instruct the Geigers.

The Geigers couldn't make the 200 mile trip regularly. So students and teacher hit upon the idea of mailing taped lessons, comments and homework.

The recording equipment was furnished by Mr. Geiger. He's in the electronics business.

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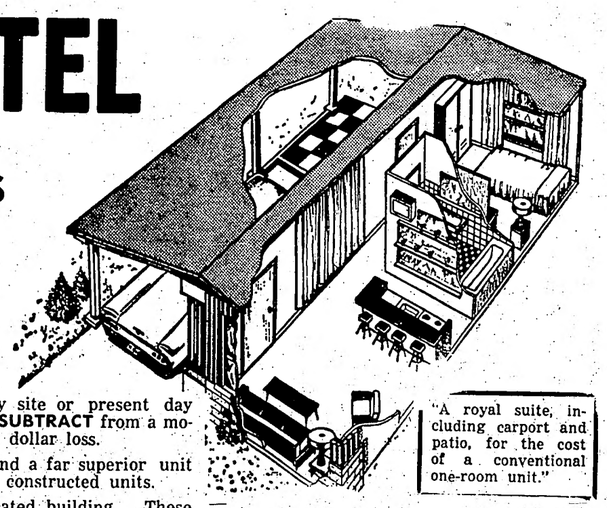

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Shaarei Tefillah Synagogue Observes Fifth Anniversary

Monday evening, May 23, Shaarei Tefillah congregation, the first synagogue in North York, comemmorated a half decade of its existance in its buildings on Bathurst Street. This milestone in the synagogue's development was deserved with a gala anniversary dinner.

Rabbi Israel Miller, president of the Rabbinic Alumni Association of Yeshiva University, and spiritual leader of Kingsbridge Heights Jewish Centre, New York, was the guest speaker.

Jan Bart, noted star of Television, radio, movies and night clubs provided the entertainment for the evening.

Many dignitaries from the political and Jewish scene participated in this celebration.

The Shaarei Tefillah Congregation (orthodox) began in the basement of one of its members and has held services in such diverse locations as the back of a butcher store, a circus tent, and the Jewish Old Folks Home. The synagogue now has two large buildings on Bathurst Street, and is planning the erection of its final structure - a uniquely designed sanctuary - in the near future.

Reeve Goodhead greeted the congregation on behalf of North York township Rabbi Walter Wurzburger brought the message of the Rabbinical council and Victor Geller, in the name of Yeshiva University.

Chairman of the evening was Sam Zeldin.

Dr. Maurice B. Weinberg, outgoing president and Rabbi Wm. Herskowinz, spiritual leader, spoke about the importance and role of a modern, orthodox congregation.

Other speakers were: Mrs. Ida Starkman, of the Sisterhood, Mr. Ab. Bergson, and Mr. Norman Shapiro.

With the membership 325 families, Shaarei Tefillah offers a host of activities, including cubs, brownies, scouts, girl guides, dramatic group, Bnai Akiva youth groups, Adult Education Institute, Supper Lecture series, Weekend to Remember, Junior Congregation, Children's story hour, Bar Mitzvah club, library, Holiday Institutes, free loan fund, Oxia, in addition to the usual synagogue services and affair of the Brotherhood and Sisterhood.

Dr. Diamond Addressed Council For Jewish Education Meeting

Atlantic City (CJNS). Dr. Joseph Diamond, the Executive Director of the Bureau of Jewish Education in Toronto, addressed the 34th Annual Conference of the National Council for Jewish Education in Atlantic City, New Jersey, on Sunday, May 22nd, 1960.

Dr. Diamond discussed communal responsibility for Jewish education. His paper was an analysis and critique of the Survey on Jewish Education in the United States which was published by the American Association for Jewish Education last year.

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Agudath Israel Rally In New York

(Continued From Page 1)

Rubenstein Gets Award

The dinner also served as a tribute to the prominent Torah authority Rabbi Moshe Feinstein, Rosh Yeshiva of the Mesifta Tifereth Jerusalem, in recognition of his Torah leadership and service to the cause of Agudat Israel. An award for distinctive service to Torah was presented to the prominent philanthropist and Agudist leader Mr. Hershel Rubenstein of Toronto.

Rabbi Aaron Kotler, Kletzker Rosh Yeshiva and head of the Beth Medrosh Gevohah of Lakewood, spoke about the "new campaign headed by Ben-Gurion to inculcate atheism into the thinking of the broad Jewish masses." Rabbi Kotler lauded Agudat Israel, as the movement which follows the dictates of the Gedolei Torah, and called upon Torah-loyal Jews to mobilize under its banner "to effectively counteract the latest aggressive attempts to de-Judaize our people."

Inspiring addresses were also heard from Rabbi Eliezer Silver, presidium-chairman of the Union of Orthodox Rabbis and a presidium member of Agudat Israel; Rabbi Moshe Feinstein, who is also a presidium-member of Agudat Israel. Greetings and a reply to the presentation that he received were heard from Mr. Hershel Rubenstein.

Greetings Received

The guest speaker of the dinner which was chaired by Mr. David I. Turkel of Boro Park, was the Toran-scholar, Rabbi Mordecai Gifter. Rosh Yeshiva of the Telshe Yeshiva of Wickliffe, Ohio.

The presentation of the Agudat Israel award to Mr Rubenstein was made by Rabbi Eliezer Silver of Cincinnati, who praised Mr. Rubenstein as "an exemplary Torah-Jew who has the understanding to share his blessings with the genuine causes of Torah." Rabbi Silver, as well as all the other distinguished Torah scholars who addressed the gathering expressed their blessings to Mr. Rubenstein, who was accompanied at the dinner by Mrs. Rubenstein, and his son-in-law and daughter from Philadelphia, Rabbi and Mrs. M. J. Burack.

A large number of telegraphed greetings from local Toronto institutions and Jewish leaders were received by Mr. Rubenstein at the dinner.

Associated Hebrew Schools

(Continued From Page 1)

To secure the future religious and cultural existence of the Jewish community in this Dominion, we must have a strong system of Jewish Education, one that will equip our youth with an adequate knowledge of their history and rich cultural heritage. Our educational system must be sufficiently intensified to foster strong religious and communal loyalities.

I am persuaded that the Associated Hebrew Schools is such a system. It has proved itself over the years by maintaining consistently high standards in educational objectives, by a fine level of educational performance and achievement. The more than 2,000 Jewish children enrolled in its various branches and departments represent our hope for the future.

It is our belief that every communally minded person who is sincerely concerned for the continuity of Jewish life in this city will support the program of the Associated. The liberal support given by the United Jewish Welfare Fund to both capital funds and current needs of the schools shows that there is appreciation in the community of the important contribution being made by these schools in the field of education. That is precisely the reason why our family has in the past identified its name with the Associated Hebrew Schools through the Wingold-Gasner wing, and why we hope that the schools will be further strengthened by a wide measure of support in the community at large.

Torontonian Elected To National Foundation For Jewish Culture Board

New York, (CJN). — Arthur E. Gelber of Toronto, was elected to the Board of Trustees of the National Foundation for Jewish Culture, Inc., at its organizational meeting last week, it was announced by Julian Freeman of Indianapolis interim Chairman.

Mr. Geber is a former Board member of the Council of Jewish Federations and Welfare Funds and is currently a member of its Jewish Welfare Fund—Israel Relations and National - Local Relations Committees. In addition he is Vice-Chairman of the Community Organization Committee.

The Foundation, incorporated in the State of New York, came into existence through a directive given by the General Assembly of the CJFWF in San Francisco last November.

Murray L. Levin Heads Beth Tzedec Men's Club

Mr. Murray L. Levin was elected president of the Beth Tzedec Men's Club at their annual meeting. Other officers elected were: Lew Field, 1st Vice-President; Jules Surdin, 2nd Vice-President; Fred Fink, Financial Secretary; Hy Cooper, Corresponding Secretary; Nat Kaufman, Recording Secretary; Milton E. Graff, Treasurer. Members elected to the Executive Board include Ike Airst, Lionel Axler, Dr. Morris D. Clarendoff, William Clavir, Philip Epstein, Murray Fidler, Louis Francoz, Jesse Glass, Samuel Glazier, Frank Goldhar, Isha Goodman, Jack Jacobs, Wilfred Jacobson, David R. Josephson, Leslie Lewis, Harris Lindsay, Dr. John J. Mann, Dr. Wilfred Rovan, Irving Shier, Harry Smith, Lou L. Smith, Ben Sobel, Stanley E. Spring, Joe Starkman, Syd Sugarman and Sidney M. Zweig. Mr. Mel Richmond is Immediate Past President.

ENGAGEMENTS

Mr. and Mrs. Harry Greenspoon

of Toronto announce the engagement of their daughter, Betty Doris, to Mr. Herbert Paul Katzman, son of Mr. Gordon Katzman of St. Catharines and the late Mrs. Katzman. The marriage will take place on June 21, at 5.30 o'clock in Beth Sholom synagogue, Toronto.

Mr. and Mrs. Keve Ladowsky

announce the engagement of their daughter, Renee Deborah, to Mr. David Joel Kaiser, son of Mr. and Mrs. Leo Kaiser, of Battle Creek, Mich. The marriage will take place on June 20, at 5 o'clock, in Beth Sholom synagogue, Toronto.

BIRTHS

Mr. Sam Yuchtman, Manager of Toronto Yiddish Radio Hour and Mrs. Yuchtman are proud to announce the birth of their second grandson, Paul Gary, to Mr. and Mrs. Ronald Rosen, 103 King High Avenue, Downsview May he have a long, happy and healthy life.

Ontario Chapter Orthodox Jewish Women

The closing meeting of the Board of the Ontario Chapter, Women's Branch, Union of Orthodox Jewish Congregations, will take place on Wednesday, June 8th, at 1 p.m. sharp, at the Shaarei Shomayim Synagogue, 840 St. Clair Ave., W., Toronto.

The following are the main points on our Agenda: 1, Constitution; 2, Fall Project; 3, Kashruth Project; 4, Calendar Clearance; 5, Speakers Bureau 6, Braille Institute for the Jewish Blind.

PRODIGY AUTHOR

MRS. MARIAM SCHNEID

Israeli Lady Of Distinction Visits Toronto Community

A young, charming lady from Israel is now touring the North American continent on behalf of Israel's ministry of foreign affairs. She is Miriam Schneid, a sculptor, writer and mother of two.

She visited Toronto last week and impressed the cultural elite of our city with her non-political lecture on Israel.

Her older boy, Jarde, 13 years old is Israel's newest prodigee. He is an author of two books, published in Tel Aviv.

Mrs. Schneid was born in Russia and came to Palestine as a child of two. She began to write poetry at a very early age, and had a number of her works published in various literary magazines.

Upon completion of her High School studies, Mrs. Schneid continued her education at the Hebrew University in Jerusalem, and later in the Technion majoring in the History of Art. In 1952 she began to take up sculpture, but subsequently returned to poetry, and in 1957 was awarded the first prize by the Israel Association of Composers and Writers for her work, which is now being published in Israel. In 1954 Mrs. Schneid began to lecture on art, sculpture and painting to adult and youth groups all over Israel.

Mrs. Schneid, presently on a visit to the United States, and Canada would like to lecture to North American audiences on the art of Israel and its artists, on Israel past and present seen through the eyes of an artist. All her lectures will be accompanied by coloured slides.

Mrs. Schneid is married to a professor of art history at the Israel Institute of Technology.

The Canadian Jewish News will publish next week, in the issue of June 3rd, an excerpt from Jacob Schneid's newest book. It will be printed in our **Children's Corner,** as it is written by a 13 year old boy. It was translated for us from the original Hebrew.

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Shaarei Shomayim Sisterhood Elects Officers

Shaarei Shomayim Sisterhood held its Annual Donor Luncheon, and closing meeting in the social hall of the Synagogue last Tuesday afternoon. There was a large attendance of members and guests. The tables were attractively decorated with candles and multi-coloured spring flowers. Head table guests included: Mrs. Sol Swartz, vice president; Mrs. Morris Goldenberg, Past president; Mrs. Ted Waldman, President; Mrs. Walter S. Wurzburger and Mrs. Nathan Adler.

The president gave a brief and excellent report of the years activities. She thanked all chairmen for their co-operation and tireless efforts, on behalf of Sisterhood. Mrs. Waldman was then thanked for her dedicated, and inspiring leadership in making the past year a most successful one.

Highlight of the afternoon was the Summer Fashion Show-presented by Dorothy Silverberg. Sisterhood models and their children participated.

Models: Karen Etlin; Mary Fink; Cynthia Gasner; Renee Kleinert; Esther Moscoe; Sinny Slovan; Ann - Shirley Waldman.

Small Fry: Shila Alder Alan Franklyn; Leslie Goldstein; Tommy Goldstein; Hyla Kenerman; Judy Lieberman; Sara Sefton; Fern Solish. Songs by Rhonda Silver. Accompanied by Elaine Spring.

Couturier — Rodolphe Originals. A. Hollender Furs. Children's Fashions - Young Idea Shoppe.

This show of beautiful fashions was the culmination of a very interesting and enjoyable afternoon.

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Canadian Panorama

BY MORDECAI HIRSHENSON

REFLECTIONS 1960

is the title of the annual literary journal published by the Hillel Foundation at the University of Toronto. Under the tutelage of Aaron Kamerling the students have put out an issue of a calibre equal to the most intellectual student publication. The articles are on an extremely high level philosophically and culturally Sam Ajzenstat (he is editor-in-chief of the **Varsity**) tackles Isaac Deutscher and demolishes Deutscher's favourite cosmopolitan argument that only the "none-Jewish" Jew can contribute to the world. Ajzenstat deals deftly with the old question of universalism versus particularism in Judaism.

"Joie de Vivre" is a short story by David Lewis Stein depicting a campus type sometimes found among Jewish girl undergraduates.

Louis Goodman looks at the image of the Jew in contemporary American novels and doesn't like what he sees. He is much too cavalier with Meyer Levin's "The Old Bunch", dismissing it rather brutally as a "more than adequately entertaining bit of tripe". Not content with this, he goes on to say about it: "As a specifically Jewish novel it is so by virtue of the fact that most of its characters had Jewish mothers."

In this writer's opinion Goodman is quite unfair to Meyer Levin. "The Old Bunch", written in the late 1930's about the Jewish lost generation of that day, did not sell very well at the time. Re-read today it stands up very well and its characters are real persons and are unmistakably Jewish. A re-print would prove it has a strong appeal.

Syd Goldenberg takes the story repeated every day in the **shacharith** prayers—the sacrifice of Isaac—and has written an essay on the Predicament of Faith.

Other essays by undergraduates deal with Proselytism the Concept of God in Judaism — all of which would indicate that there is very little "beatnikism" or "indifferentism" among these young people at least.

YOUTHFUL CREDIT EXPERT

A recent article on the financial page referred to Montreal economist Dian Cohen as "Canada's foremost authority on consumer credits." Still in her twenties and very pretty, Mrs. Cohen (nee Nussgart), a Winnipegger by birth, is married to M. Charles Cohen, radio and TV playwright, and former social worker in Toronto's YMHA.

Community Calendar

FRIDAY, MAY 27, 1960

10.00 a.m. - National Council of Jewish Women Annual Board Meeting.

12.00 Noon - New Mount Sinai Hospital Executive Meeting.

SUNDAY, MAY 29, 1960

12.30 p.m. - Jewish Immigrant Aid Services Annual Meeting; Murray House.

MONDAY, MAY 30, 1960

12.15 p.m. - Jewish Vocational Service Annual Meeting; Murray House.

6.30 p.m. - Jewish Home for the Aged, Baycrest Hospital and New Mt. Sinai Hospital - Annual Meeting; J.H.F.A., 3560 Bathurst St.

TUESDAY, MAY 31, 1960

9.30 a.m. - Jewish Family and Child Service, Family Service Department; Board Rooms A & B, 150 Beverley St.

12.15 p.m. - United Jewish Welfare Fund Executive Meeting; Board Rooms A & B, 150 Beverley St.

12.30 p.m. - Northwood Golf and Country Club, Opening Meeting (Luncheon); Northwood Golf & Country Club.

Sundown, Wednesday and Thursday - Shavuoth.

The offices of the Canadian Jewish News will be closed on Shavuoth (Wednesday and Thursday).

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— THE WOMAN AND THE HOME —

A Flourishing Industry

BY BEATRICE and IRA HENRY FREEMAN of The New York Times

Facts And Anecdotes Concerning New York's 250,000 Daily Bagels

New York. — New York is the bagel center of the free world, and will doubtless be kept that way by the hundreds of thousands of residents who find that a bagel makes breakfast almost worth getting up for. Philip Levine, counsel to the Bagel Bakers Council of Greater New York, said recently that more bagels are baked today than ever before. He estimates that daily manufacture is up to 250,000, seven days a week, except on those Jewish holidays when leavened bread is banned from the table.

Mr. Levine thinks that, just as the pizza has found favor with non-Italians, so the bagel is winning friends among non-Jews here. "Last St. Patrick's Day we turned out green-eyed bagels for Irish bagelniks and their sympathizers," he pointed out.

The peak bagel work load comes on Fridays and Saturday to provide an adequate supply of fresh bagels to be eaten with cream cheese and lox—smoked salmon—at Sunday brunch. In the New York area there are thirty bagel bakeries, employing 450 men. The actual baking is done by 350 craftsmen of the Beigel (alternate spelling) Bakers Union, Local 338, American Bakery and Confectionery Workers.

Ben Greenspan, business agent for the union says it takes these to six months to train a competent bagel baker. Bagel bakers are divided into two groups: bench men, who knead the dough and mold and boil the bagel; and oven men, who bake the bread. Base pay for a bench man is $144 and for an oven man, $150, for a thirty-seven-hour week. There is much overtime. Bagelmen can earn up to $250 in a busy week.

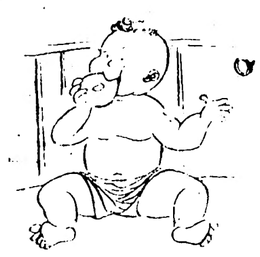
"That is why we have so many college students, teachers, lawyers and other professional men working in bagel bakeries on week-ends to make extra money," Mr. Greenspan said. He added, as a remarkable fact, that 90 per cent of his members are young, native American, not ancient craftsmen from the Old World.

The bagels are distributed to thousands of delicatessens, bakeries and supermarkets by 100 members of Local 802, Brotherhood of Teamsters, whose pay includes two dozen bagels per day per man.

A true bagel (called in the trade a water bagel) is made only of white wheat gluten flour, and is perfectly plain. Mr. Greenspan snorts at so-called rye bagels, pumpernickel bagels, whole-wheat bagels, onion bagels, poppyseed bagels and raisin bagels, which are sold in some suburban areas. Such bogus articles are simply ordinary bakery rolls in doughnut shape, he asserts.

The bagel bakers strictly enforce their rule that their product be made only by them, by hand, and never preserved in any way. In 1954 a mad attempt by some radical to can bagels was ruthlessly stamped out by the union. A pretzel-machine manufacturer who offered to make bagels without the human touch was similarly crushed.

Nevertheless, the bagel bakers feel a responsibility to the public. During a strike last year, for example, they operated one bakery to produce just enough bagels to sustain human life.



USEFUL — A day-old bagel makes a dandy teething ring for Baby.

Bagel bakeries work seven days a week because a bagel must be eaten fresh or not at all. It takes good teeth to chew even a fresh bagel. After twenty-four hours it becomes so hard it is fit to use as a baby's teething ring. In fact, many mothers do give bagels to teething babies, and some dentists approve this practice. The bagel's firmness is caused by throwing the raw dough into hot water just under boiling before it is baked.

The invariable doughnut shape is said by some to represent the endless circle of life. A more folksy explanation, however, comes from Dr. Schlomo Noble, research secretary of the Yivo Institute for Jewish research. "There is an old saying," Dr. Noble claims, "that bagels were invented as an economical food for poor people, because the hole saved material."

The origin of the word itself is obscure. Like many scholars, Dean Isaac Bacon of Yeshiva College thinks it is a Yiddish corruption of the middle-high German beugen, meaning a ring, twist or curve.

The term is probably centuries old. "I have found a reference to bagels in a Yiddish book of benedictions over food that was published in Vilna at least 150 years ago", Dr. Noble says. "And the word was already old then."

And bagels are immortalized in the ancient Yiddish curse, "Go to hell head downwards and bake bagels."

Recipe of the Week

Shavuat time is dairy time. There is a special spiritual significance for this, since the Torah is compared to milk in the Song of Songs, as "honey and milk under thy tongue." At any rate, cheese kreplach, cheese blintzes, noodle and cottage cheese pudding are traditionally served.

NOODLE AND COTTAGE PUDDING

2 cups hot, cooked medium noodles
3 tablespoons butter or margarine
½ pound dry cottage cheese
½ cup sour cream
2 eggs, slightly beaten
1 teaspoon salt
¼ teaspoon white pepper, or ¼ teaspoon ground cinnamon and 2 tablespoons sugar.

Mix noodles and shortening until the shortening is melted. Add remaining ingredients and mix thoroughly. The use of pepper, or cinnamon and sugar, is a matter of taste. Place in a greased 1 quart casserole, and bake, uncovered, about 1 hour at 350 degrees F., until firm Serve with sour cream, or sour cream and jam. Serves 5.

From The Jewish Cook Book by Mildred G. Bellin

BIRTHDAY PARTY

BY RUTHIE

Linda was five years old last week. If you wonder why I look like **kum ich nisht heint, kum ich morgen**, it's because I'm still exhausted from her birthday party.

Of course, Linda has never skipped one yet. You know what its like, — a birthday cake, candles, ice cream, singing "Happy Birthday", kids killing each other. But this one was a party to end all parties.

Sometime during their first five years, each offspring has had a family dinner. This was partly in payment for all the dinners lavished upon me by doting aunts, uncles and cousins. God forbid if I failed to reciprocate.

"What's the matter?" would come from one aunt. "She's afraid we'll eat something?"

"So," from another aunt, "maybe she thinks we'll rub off the sofa."

You understand why I had to go through with it. **Mailah!**

Five days before the party, my mother came to help, my mother-in-law came to help, my sister came to help, my sister-in-law came to help. **'S hutzich upgetun!** One would never know we were planning an affair for a child. Mother prepared **lungenwurst,** a favourite of one of the cousins who hadn't eaten this delicacy in ten years. Maybe the gift would be equal to the consideration given her. We also lined up turkey, stuffed cabbage, potato **kugel, lukshen kugel**, with raisins, without raisins, apple**strudel, nabit** — you know atomic buckshot —, kosher chow mein, celery tonic, besides the usual birthday fare.

Got hot gehulfen, the big day arrived. We thought we'd have to break down the walls to accomodate everyone. But, somehow, we managed.

There were Aunt Raizel and Uncle Mendel, Aunt Gittel and Uncle Yonkel, Aunt Faigel and Uncle Sholem, Cousin Tzipke and Cousin Moe, Cousin Becky and Cousin Abie, a host of other relatives plus twenty five kids from the neighborhood. What's more, every aunt, uncle and cousin brought several sets of **ainikiach.** You can imagine!

There was bedlam from the moment the first child entered. I steeled my nerves and prayed that the next few hours would go by quickly.

When all the children had assembled, eight-year-old Selwyn, the ringleader, shoved Linda and said, "Yah! Baby! You're only five."

Before the older children could follow up this line of thought, I marched them directly to the table. Perhaps they'd be quiet while they ate. A **nechtigen** tug! One of the monsters made spit-balls with raisins and forthwith showered everyone with them. From excitement, a three-year-old youngster wet her pants while sitting on the gold domask chair. Still another was making **"gooshgosh"** with the ice cream.

Finally came the birthday cake. For once the "ahs" and "ohs" were in unison. Naturally it was all spoiled when one of the little smart alecs sang, "Happy birthday to you, you belong in a zoo."

Afterwards each little guest was asked to entertain.

Our young bully, Selwyn (named for his late grandfather, **Shloime**), immediately arose.

"Roses are red,
Violets are blue,
Teacher's a stinker,
And so are you."

In order to avoid a catastrophe, we chose six-year-old Perry (**Feivel** to his **zayde**).

"Remember the lily,
Remember the rose,
Remember the worm
Crawling up your nose."

Seeing that this kind of recitation wasn't much of a help, I signalled to hubby who told the crowd that now the presents would be shown.

Well, a **zei yoor oif mir,** to this day I don't know who brought what. Each time a box was opened, at least a hundred grubby hands pounced upon it..

At last someone to the rescue! A good neighbor arrived to take his darling home. This started the trend. It didn't take too long for me to find myself in the peace and tranquility of broken chairs, torn drapes, spilled food and a general mess.

Oh, yes! Linda had a wonderful time.

CHILDREN'S CORNER by Deborah

— OUR QUIZ —

QUESTIONS:

1. Why is Shabuot so called?
2. In What Hebrew month does Shabuot occur?
3. What festival commemorate the "Birthday of Judaism?"
4. who delivered the Tablets of the Law to the Israelites, forty days after Shabuot?
5. What is the significance of the Tablets of the Law delivered by Moses?
6. All Jewish Pilgrim Festivals have an agricultural significance. What was the agricultural significance of Shabuot?
7. By what names is Shabuot known in Bible and Talmud?
8. Why is Shabuot called the "Feast of the Harvest"?
9. Why is the Book of Ruth read on Shabout?
10. What feature has been generally added to Shabuot in recent times?
11. What is the traditional special dish served in the home on Shabuot?
12. How is Shabout generally observed in the home?

ANSWERS:

1. **Shabuot means weeks. It occurs seven weeks after the second day of Pesach, the fiftieth day being Shabuot. Hence, the Latin name is Pentecost, the 50th.**
2. **In Sivan, the third month of the biblical Hebrew calendar, corresponding to May-June.**
3. **According to the Talmud, the enitre Torah, as well as the Ten Commandments, "Aseret ha-dibrat" — The Ten Words were given on Shabuot.**
4. **"Moshe Rabbenu" — our teacher Moses.**
5. **They are the moral and ethical code of mankind.**
6. **Shabuot was first an agricultural feast, celebrating the wheat harvest.**
7. **Haz ha Kazir (Feast of the Harvest). Yom ha Baklairim (Day of the First Fruits). Z'man matan Torasenu (The (The Time Our Law Was Given).**
8. **The grain harvest lasted seven weeks. It began with barley on Pesach and ended with the wheat harvest on Shabuot.**
9. **It refers to the harvest when Ruth, the Moabite, gleaned in the field of Boaz. The book at the end points out that Ruth was the great grandmother of David.**
10. **Shabuot is now associated with the ceremonies of Confirmation.**
11. **Blintzes. Shabuot is a "milchizer yom tov" dairy dishes predominate in honor of the Torah, which is likened by the "honey and milk" mentioned in the Song of Songs, 4:11.**
12. **The home is beautiful with plants and flowers.**

From Jewish Question and Answer Book by Wm. R. Blumenthal.

— Keep Smiling —

WHAT ELSE?

A Talmudic student left his small town in Europe and went to America.

Several years later he visited the old country. His mother barely recognized him. He was dressed in the latest fashion.

"Where's your beard?" asked his mother.

"Nobody wears a beard in America."

"Do you observe the Sabbath?"

"Almost everyone works on the Sabbath."

The mother sighed:

"How about the food?" she asked?

"Oh, mama," replied the son, shamefacedly, "in America it's too much trouble to be kosher."

The mother hesitated. Then, confidentially, she asked, "Tell me, my child — are you still circumcised?"

HOW COME?

A freethinker once said derisively to a rabbi, "Do you know what the philosopher, Spinoza, wrote in one of his books? He wrote that man in no way stands higher than an animal, and he has the same nature."

"If that is true," replied the rabbi," how can you explain that up till now the animals have not produced a Spinoza?"

When a son marries, he gives his bride a contract and his mother a divorce.

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TORONTO ORBIT

BY

BERNICE DYMENT

The Talk of Our Town: General Petlura and the CBC . . . Welcome, Gina! . . . . Fluoridation and Anti-Semitism . . . . Southern-style missionizing.

PETLURA PROTEST

Perhaps you have wondered, as I have this past week (besides worrying about the Summit collapse) just what is behind the protest demonstrations against the CBC in Montreal over the showing of the French Schwarzbard Trial film.

The protest marches were staged by Ukranian groups, outraged at the treatment of their national hero General Petlura in the film version of the trial of his assassin, Samuel Schwarzbard. In the film (bought by the CBC from France, for showing on the CBC French network), Petlura emerges as a black rascal, as he does also in historical accounts of the Jewish massacres he arranged—or at least, condoned. Senator Wall, a Ukranian-Canadian, rose to speak on the matter, in the Canadian Senate chambers—evidence of the strong feelings of Ukranians on this issue.

Filling in some of the background, an estimated 200,000 Jews perished in the wave of savage pogroms that accompanied the setting up of the independent Republic of the White Russians in 1920. Whether or not General Petlura deplored those excesses of butchery (as some say he did)— he did not stop them, and thus, in the eyes of History, must be held responsible for the acts of those under his command.

He is nonetheless considered a national Patriot by his followers, and in 1951, a parade commemorating the 25th anniversary of his assassination was held in Toronto, culminating in a wreath-laying ceremony at City Hall.

This is how an historian describes the Paris trial of Samuel Schwarzbard: "A dramatic foot-note to the Ukranian massacres was written with a revolver on the boulevards of Paris in 1927. A young Ukranian Jew, Samuel Schwarzbard, started out for the French capital with the sole purpose of avenging the murder of his father and mother, and of 200,000 other Jews. He had heard that after Petlura's flight before the Red Army he had gone to Paris. For days he stalked his prey like a hunter. Then he confronted him and shot him dead."

"Schwarzbard surrendered voluntarily to the police. Charged with murder, he was tried in the Court of Assizes. Amid scenes of great public excitement and emotionalism, the court unanimously acquitted Schwarzbard."

TORONTO WELCOMES GINA

While the Immigration Department of the Canadian Government has gone on record as stating that movie idol Gina Lollobrigida will receive exactly the same examination and treatment as any other landed immigrant, her welcome in Toronto circles promises to set a new record for enthusiasm.

Miss Lollobrigida arrives in Toronto on June 3rd, with her physician husband and 2-year-old son. On June 5th, she will be entertained by an old friend, Dr. Aaron Kahan, Director of the State of Israel Bond organization, at a reception for 500 guests.

It seems that Dr. Kahan first met the lovely Gina when he was in charge of a JDC refugee camp in Italy in 1949. Dr Milko Skofic, Miss Lollobrigida's husband worked as a doctor in the camp at this time and Gina, then a rising starlet in Rome film circles, frequently visited her husband at the camp. A warm friendship sprang up between the Skofics and Dr. Kahan, which has been sustained through the intervening years, and will be celebrated by the gala party in their honor.

JEWS—AND FLUORIDATION

A new mailing of Anti-Semitic literature (?) has recently been received by Toronto clergymen. Jewish cantors who use the title Rev. in their telephone listings, were included in the mailing in error. So slipshod, these Anti-semitec! Anyway, that's how I came upon the information.

The material emanates from Union, N.J., althtough parts of it may be locally produced, and is re-distributed in Toronto. It is a compilation of the usual crude, poisonous, lies which characterize all of this ilk of propadanda and unfortunately, there is no law against it—yet. One sheet is an open letter to Ben Gurion, another deals with the Soviet Union, and still another mentions the Jews as the enemies of mankind and implies that Fluoridation is a Jewish plot to poison good Christians.

There is no suggestion here that all anti-fluoridationists are also anti-Semites —some of the nicest people seem to have a blind spot where fluoridation is concerned, despite the evidence of recognized dental authorities. But it does indicate how far rabid crack-pots will go to bolster their "cause."

MISSIONARY ADDS NEW TOUCH

Newest addition to the roster of missionaries is a bearded zealot who has been commuting between the Canadian Jewish Congress offices on Beverley Street, and Beth Tzedec Synagogue. He patiently stands outside his posts and hands out his tracts to all and sundry who come out of the said buildings.

That's not exactly newsworthy. What takes it out of the "Run-of-the-mill" missionary category is that these tracts are writteen in HEBREW —and, their distributor speaks with a "you-all" Southern drawl!

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Middle Row: Barrie Segall, Joel Greenspan, Tom Zhatzky, Shloime Goldback.

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Kneeling: Raymond Havelock with Mascot.

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United Synagogue To Be Formed In Sydney

Sydney, (JCNS) Through the initiative of Mr. A.D. Robb, President of the Great Synagogue, the basis here and in New South Wales has been created for the establishment of a United Synagogue with communal rabbis.

Mr. Robb announced that the presidents of the Jewish communities in Banstown, Strathfield, Parramatta and of the Great Synagogues had formed themselves into a provisional committee with the object of the formation of the United Synagogue of New South Wales.

The move, said Mr. Robb, had the approval of the respective congregational boards concerned. The Cremorne congregation is also expected to approve the scheme soon.

In Our Town And Elsewhere

BUREAU OF JEWISH EDUCATION CELEBRATES TENTH ANNIVERSARY

The Bureau of Jewish Education has now completed the first decade of its existence and will mark the observance of its Tenth Anniversary with a Public Dinner on Thursday, June 9, 1960.

A review of educational developments in Toronto during this period shows consistent and vigorous growth in school population and a simultaneous effort to maintain high educational standards.

During the past decade while the Jewish population of Toronto has increased by 33% the Jewish school enrolment has increased by 116% and has risen from 3,800 to 8,400. Thirty-four school units, including our own school, are now affiliated with the Bureau of Jewish Education, the majority of which schools are subsidized by the United Jewish Welfare Fund, through the Bureau, by close to $400,000.00 annually. All of the affiliated schools in the community, whether subsidized or not, receive services from the Bureau in supervision, consultation, teacher-training, and many other direct services to the schools.

The Toronto Bureau of Jewish Education administers the Jewish Teachers' Seminary (financed by Canadian Jewish Congress) which to date has graduated a total of forty-eight teachers, the majority of whom now occupy teaching posts in Toronto and Ontario Jewish Schools.

Dr. S. B. Hurwich is currently President of the Bureau of Jewish Education. Former Presidents are Samuel Posluns and Albert Shifrin, Q.C., Dr. Joseph Diamond has been Director of the Bureau since its inception. Dr. S. B. Ullman and Mr. Alexander Brown are its Consultants.

At the Dinner on June 9th the Bureau will honor the following community leaders: Mr. S. Posluns, Founder and First President of the Bureau; Mr. Albert Shifrin, Q.C., immediate Past-President, and Dr. Samuel B. Hurwich, present incumbent.

The Annual Commencement Exercises of the Teachers' Seminary will be held the same evening, at which time fourteen Graduates will be awarded their Teacher's Diploma. Mr. J. Irving Oelbaum will be honored at the Commencement Exercises as Founder of the Midrasha.

The guest speaker will be Dr. Samuel Blumenfield, Director of the Education Department of the Jewish Agency.

Women's League Conference

Elections held at the recent bi-ennial conference of the National Women's League of America held in St. Catharines, resulted in the election of Mrs. Irving Wintrob of Toronto as President of the Ontario Branch Chairmen of the affair at which delegates represented 200,000 women in the Conservative Movement in Judaism were Mrs. H. Brandes, Mrs. W. Herzog of St. Catharines, and Mrs. Jack Graham, Toronto.

A feature of the sessions was the Braille worship conducted by Mrs. C. S. Smith, volunteer Braille teacher for the Canadian National Institute for the Blind.

Other officers installed include: vice-presidents Mrs. Murray Fidler, Mrs. Graham, Mrs. Nathan Rubinoff (Hamilton, Ont.); Mrs. Nathan Sherman (Hamilton); treas. Mrs. Theodor Nasimok; secretaries, Mrs. S. F. Warren, Mrs. Louis Spring and Mrs. Reuben Marks.

Adath Israel Lecture Series

Final lecture in the series "Jewish Personalities" given by Dr. Murray Herst will be held at Adath Israel on Monday, June 6th. A discussion period follows the lecture.

Temple Sinai Graduation Service

The First Annual Graduation Service of Temple Sinai Hebrew School will take place on Friday, May 27th, with students in Grade Hey participating. Confirmation Day for Religious School students will be held on June 4th, at the Temple.

Annual Meeting, JIAS

Annual meeting of the Jewish Immigrant Aid Services will be held on Sunday, May 29th. Guest speaker on this occasion will be Mr. James Rice, of the United HIAS in the U.S.

Memorial For Hungarian Jews

Toronto Hungarian Jewry will hold a Yisher Memorial Service for Jewish victims of the revolution on Sunday, May 29th, at the Henry Street Synagogue.

Rokeah Auxiliary Executive

Newly elected president of the Rokeah Pharmaceutical Assoc. Ladies Auxiliary is Mrs. Norman Charles. Others elected to executive posts are Mrs. Max Cappe, Mrs. Al Pasternack, Mrs. Alan Federman, vice-presidents; Mrs. Syd Tozman, Mrs. Louis Sher, secretaries, and Mrs. David Cappe, treasurer.

Award To Beth Tzedec Library

At the annual meeting of the Jewish Book Council of the National Jewish Welfare Board held in New York recently, Beth Tzedec Sisterhood Library was one of 23 Jewish community libraries on the continent to receive a citation. The awards are given to those libraries meeting the council's stated criteria for a Jewish library.

Historical Society Event

The Toronto Jewish Historical Society will entertain its members at a gala garden party on Sunday, June 5th, at the home of Dr. and Mrs. Levic Jessel. Following the buffet supper, a program of Israeli folkdancing, Biblical readings and an Archaeological film showing has been arranged. Convenors of the event are Dr. Murray L. Dyment, President of the Historical Society, Mrs. Aaron Volpe and Mrs. Victor Sefton.

Beth Emeth Synagogue To Receive Torah Three Days Before Shevuos

It is expected that the entire Jewish Community of North York will participate in the impressive ceremonies of the "SIYUM HA-TORAH".

The ceremonies will take place Sunday, May 29th and begin with a procession of the old Torahs from the Beth Emeth Synagogue to the home of Rabbi and Mrs. J. Kelman, on Elder St. A large Trumpet and Drum Band will lead the adults and the more than 400 children of the Beth Emeth Hebrew Schools each one joyously waving a blue and white flag.

At 11 p.m. the actual "SIYUM HA-TORAH" will commence with the Donors and members of the congregation inscribing their names in the unfinished last chapter of the Torah.

In its short history Beth Emeth Synagogue has grown in one year from a little house on Hove St. to a magnificent edifice, standing majestically in the Wilmington Park.

300 PUPILS PARTICIPATE IN "CHAGIGAT BRESHIT"

On Sunday, May 29, 10.30 a m., 300 children of the Associated Hebrew Schools who have this year begun the study of Chumosh, will participate in a "Breshit" ceremony Involved are a total of 13 classes, from the Day School, Brunswick Ave. Talmud Torah. Shaarei Shomayim Talmud Torah, and North Bathurst Talmud Torah.

The beginning of the study of Torah is an important event in the life of every Jewish child. Hence appropriate ceremonies have been arranged. The program will contain readings and recitations from the Scriptures, song, playlets, greetings. Each participating pupil will receive a miniature Torah.

Parents of participating students are invited to attend the celebration which will take place in the Auditorium of the North Bathurst Talmud Torah, 2630 Bathurst St.

ASSOCIATED HEBREW SCHOOLS BRANCH IN SHEPPARD-BATHURST AREA

A new branch of the Associated Hebrew Schools will be opened in the Sheppard-Bathurst area. Quarters have been obtained at 638A Sheppard Ave at Bathurst. Classes will begin to function in this building as of September 1960. Interested parents may inquire at the central office, 3630 Bathurst St., Ru. 1-9141.

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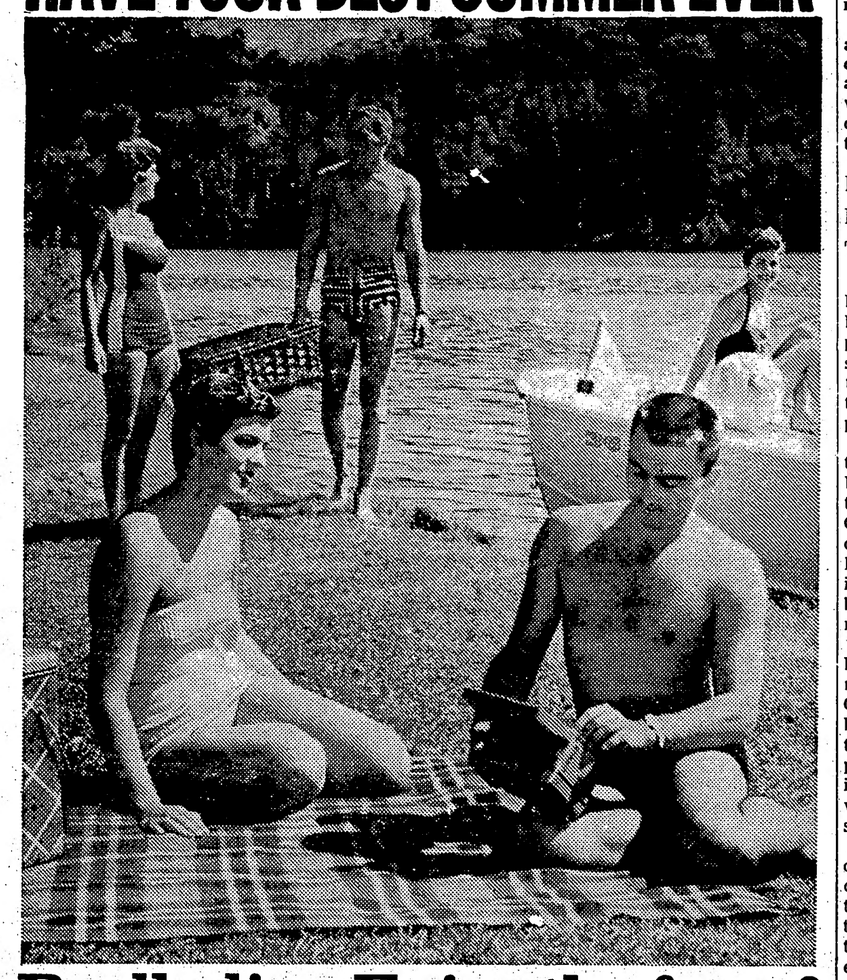

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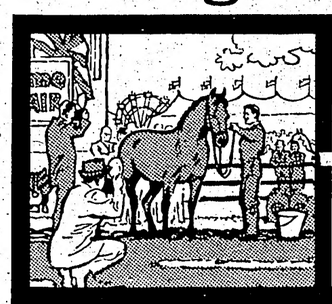

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BULLETINS

Sharett Clashes With B. G. On Zionism

Tel Aviv, (JCNS). The long awaited Mapai Central Committee's debate on Zionism led to sharp exchanges between Mr. Ben-Gurion and Mr. Moshe Sharett.

Formulating Mapai's stand about Israel's relations with the Diaspora, Mr. Sharett called for the strengthening of the Zionist movement as the only means of safeguarding the "Zionist State."

Mr. Ben - Gurion claimed that the Zionist movement should be replaced by a "Union of Jews who value and love Israel."

The Committee then decided to meet again in a fortnight's time to formulate clearly Mapai's resolutions on the issue.

To Direct JWB Program For Jewish GIs In Europe

Benjamin Wolfson, who has been named to direct the new Europe-wide program of recreation, cultural and hospitality activities for Jewish GIs and their dependents in England, France, Italy, Germany, Greece, Spain and Denmark, which the National Jewish Welfare Board is launching. Wolfson is now USO-JWB worker in Naples, Italy.

Describing Judaism, Christianity As "Same" called 'Cheap Good Will'

Washington, (CJN) — Describing Judaism and Christianity by their similarities can be "superficial and cheap good will," says a reform-Jewish authority on the New Testament.

Dr. Samuel Sandmel, provost of the Hebrew Union College - Jewish Institute of Religion in Cincinnati, argues that genuine good will "implies acknowledged differences accompanied by reciprocal respect."

In a pamphlet for teenagers, "Judaism and Christianity," published by the B'nai B'rith Youth Organization, Dr. Samuel declares that an understanding of religious differences strengthens Judaism among Jews.

Chief Rabbi To Leave S. A.

Johannesburg (JCNS) The office of "Chief Rabbi" has become a subject of discussion here following the announcement that Chief Rabbi Dr. L I. Rabinowitz will be leaving South Africa late next year

Rabbi R. L. Zimmerman, of the Reform Movement, said that the office is "an anachronism" at a time when the community is divided between religious and seculars and when within the religious Jewish community there is no unanimity of religious thought. "The Johannesburg community is similar to that of England where the Chief Rabbi of the United Hebrew Congregations, became the 'unofficial Chief Rabbi' of the whole community", he said.

50,000 To Watch Football Match

Tel Aviv (JCNS). Despite high prices for tickets it is expected that 50,000 people will watch the international soccer match between Israel and England-under 23 at Ramat Gan next Sunday.

Seventeen British footballers arrived here. They were accompanied by seven officials and six journalists. The match will be the last international competition for the Israeli team this season.

FRENCH ZIONIST LEADER THREATENS TO RESIGN

Paris, (JCNS). M. Andre Blumel, president of the French Zionist Federation expressed his willingness to resign at a stormy meeting of the Executive committee of the Federation which took place here last week.

M. Blumel was criticised by the General Zionists and the Revisionists for having accepted an invitation to visit East Germany and to write a series of articles in the organ of the Federation "La Tribune Sioniste" in which he appeared to be favourable to the East-German government.

Answering his critics. M. Blumel said that he was "just reporting what he had seen." On the subject of his political belief, he told the committee that they had elected him as president of the French Zionist Federation knowing quite well that he was a left-wing socialist.

Meanwhile, considering the committee's procedure and criticisms, M. Blumel decided to interrupt his contributions to the Zionist publication and to stop publishing his weekly editorial.

UNESCO CONFERENCE-- AGUDAH NOT TO ATTEND - BECAUSE OF SHAVUOT

London, (JCNS). The Agudist World Executive has informed Unesco that it will be unable to attend the forthcoming seventh Unesco Conference which is due to meet in Paris on a date which coincides with Shavuot.

Some years ago, at the intervention of the World Council of Churches supported by the Agudist Executive, Unesco decided no longer to hold Non-Governmental - Organizations' conferences during weekends, as had previously been the case.

The chairman of the Unesco N. G. O. Conference this year is the representative of the World Jewish Congress. In the view of the Agudist Executive, this makes the position more difficult for other Jewish organisations who would not wish to attend a conference held on a Jewish festival date said a spokesman for Aguda Israel in London.

WILLIS CARS' TEN YEAR CONTRACT FOR ISRAEL

Haifa, (JCNS). The Kaiser-Frazer Company, announced approval by the American Willis Automobile Company to extend for a period of ten years its contract with the Israeli firm, for assembling Willis jeeps and other cars in Haifa.

Contrary to the Renault Company, which under Arab pressure, cancelled its contract for assembling the Dauphines, Willis has not given up its Israeli market.

Meanwhile, the first model of Studebaker vehicles to be assembled here instead of the Dauphines, has arrived and work is expected to start next June.

REVIVAL OF GERMAN NATIONALISM

Jerusalem (JCNS). Dr. Theodor Heuss, the former West German President, who is on a visit to Israel, told Mr. Ben-Gurion that if Germany continued to be divided it could only lead in the long run to some form of nationalist revival.

The former president did not believe there was any chance of an antisemitic revival. Practically every German was ashamed of what had been done to the Jews.

MEDIEVAL YIDDISH BOOK TO BE PUBLISHED

The Hague, (JCNS). A rare medieval Yiddish epic "Dos Shmuel Buch Fun Moshe Esrim-WeArba", in the annotated edition of the late Dr. Felix Falk, of Germany, is to be published in Holland shortly, thanks to a subsidy from the Netherland Organisation for Scientific Research.

The manuscript is the property of the Bibliotheca Rosenthaliana, the Department for Judaica and Hebraica at the Amsterdam University Library, which acquired it in 1951.

The "Shmuel Book" originated in Europe in the late Middle-Ages, and tells the story of King David, with many narrative elements from the Talmud and later literature, against a medieval European background. It was first printed in Augsburg in 1554.

The late Dr. Falk, who worked on the Book for more than 30 years, was born in Koshwin Germany, in 1883. He left after Hitler's rise to power and found hospitality in Holland, but was later deported by the Nazis when they occupied Holland and did not survive the war.

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